

FIRST AND SECOND  
ANNUAL REPORT  
OF THE  
FRENCH CANADIAN  
MISSIONARY SOCIETY ;

*Presented at their Annual Meeting,*

HELD AT MONTREAL,

ON

TUESDAY EVENING, FEBRUARY 9, 1841.

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PLEASE CIRCULATE THIS REPORT.  
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MONTREAL:  
PRINTED BY CAMPBELL & BECKET.

1841.

## PROCEEDINGS AT THE SECOND ANNUAL MEETING.

MONTREAL, February 9, 1841.

The Second Anniversary was held this evening in the American Presbyterian Church, and was attended by a numerous and respectable audience. The Chair was taken by JAMES FERRIER, Esq., Vice-President, who, after explaining the object of the meeting, called on the Rev. Mr. LUSHER to open the services of the evening with prayer. The first and second Annual Report was then read, after which the following resolutions were adopted by the meeting:—

Moved by the Rev. J. STINSON, seconded by JOHN DOUGALL, Esq.

1. *Resolved*,—That this meeting, while it adopts the Report now read, and directs that it be printed under the direction of the Committee, desires to present its grateful acknowledgments to the Deputation, and to friends of the cause in Great Britain and on the Continent of Europe, who received the Deputation with so much urbanity and kindness, and have afforded to the Society their efficient assistance.

Moved by the Rev. F. E. CANNON, seconded by Dr. HOLMES.

2. *Resolved*,—That the operations of this Society, being intended to elevate the moral and intellectual character of the French Canadian population, may be confidently commended to the hearts and prayers of all who seek the best interests of this Province.

Moved by the Rev. W. TAYLOR, A. M., seconded by the Rev. R. L. LUSHER.

3. *Resolved*,—That, being convinced that the Church of Rome does not teach the religion of the Bible to those who belong to her communion, we feel it to be our duty to endeavour to supply her "lack of service" in this respect to the French Canadian population of this Province, by "holding forth the word of life" to our misled countrymen; and endeavouring, with Christian love and fortitude, to make them acquainted with those doctrines which God has revealed to men for their salvation.

Moved by the Rev. C. STRONG, A. M., seconded by Mr. ROBERT HADDAN.

4. *Resolved*,—That while steadily pursuing the object for which it was formed, this Society most solemnly disclaims all sectarianism, and all bigotry, Protestant or Popish; its object not being to create a sect, or to change the designation of the people, but to lead them to the Lord Jesus Christ for salvation, and instruct them in all the duties and immunities of His followers.

Moved by the Rev. H. WILKES, A. M., seconded by Mr. JOSEPH FRASER.

5. *Resolved*,—That while this Society relies chiefly on God, in whose cause it believes itself to be labouring, and while it can place full confidence in the Missionaries under its direction, its chief dependence for funds to enable it to carry on its operations, which during this year require to be greatly enlarged, must be on friends abroad.

Moved by the Rev. H. O. CROFTS, seconded by S. S. WARD, Esq.

6. *Resolved*,—That the following be the Office-Bearers of the Society for the ensuing year, with power to add to their number:

Lieutenant-Colonel WILGRESS, *PRESIDENT*.  
 JAMES FERRIER, Esq., *VICE-PRESIDENT*.  
 WILLIAM LYMAN, Esq., *TREASURER*.  
 Rev. CALEB STRONG, A. M. } *SECRETARIES*.  
 Mr. JAMES COURT, }

### Committee.

Rev. R. L. Lusher,	Captain Maitland.	Messrs. James Milne.
William Taylor, A. M.	Messrs. William Lunn.	Joseph Fraser.
Henry Wilkes, A. M.	James Fleming.	William Thomson.*
Dr. Davies.	J. R. Orr.	C. J. Wright.*
William Squire,	John Mathewson.	T. J. Greene.*
H. O. Crofts,	S. S. Ward.	Rollo Campbell.*
A. F. Holmes, M. D.	Henry Vennor.	W. M. Ogden.*
		Thomas Wilson.*

\* Added since the annual meeting.

A Collection amounting to £16 17s. 8d. was taken up; and after uniting in the Doxology, "Praise God to whom all blessings flow," &c., the meeting was closed with the customary benediction.

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CONSTITUTION  
OF THE  
FRENCH CANADIAN MISSIONARY SOCIETY.

Formed 8th April, 1839.

I. This Society shall be called "*The French Canadian Missionary Society*;" and its exclusive object shall be, to provide means for preaching and otherwise disseminating the Gospel of Christ among the inhabitants of Canada using the French language.

II. The operations of this Society shall embrace—the employment of ministers, teachers, book-venders, and scripture-readers, (whose native language is French if possible),—the establishment and support of schools, and places of worship,—and the distribution of the Holy Scriptures, and such publications as may be requisite in accomplishing the objects of the Society.

III. No person shall be admitted or continued a Minister, Teacher, Agent, Trustee, or Office-Bearer under any name, in connection with this Society, whose religious sentiments are not decidedly in accordance with the great evangelical doctrines of the Protestant Faith: namely,—the fallen and totally depraved condition of human nature. The supreme divinity of our Lord Jesus Christ. The sacrificial character and design of the Saviour's death. The deity, personality, and saving influences of the Holy Spirit. Justification by faith alone, through the atoning merits and all prevalent intercession of the Son of God. The necessity of holiness of heart and life as produced and maintained by the indwelling Spirit of God. The endless duration of future rewards and punishments.

The above summary of doctrine shall equally apply to all books and tracts distributed by the agents of this Society.

IV This Society shall maintain an entire absence of a sectarian spirit in the choice of its agents, the application of its funds, and the management of its concerns. In the selection of its agents, there shall be alone consulted their religious and intellectual fitness for promoting the grand object in view, namely, the bringing of souls into the kingdom of God, and building them on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

V. The instructions to be given to missionaries and other agents of this Society shall be:—First, that in all their intercourse with the French Canadians they abstain as much as possible from controversy on the errors of the Romish Church, and that they seek to promote their religious instruction and salvation, by plainly and affectionately preaching and enforcing the great doctrines of evangelical religion as stated above: as it is believed, that in this case the declaration of "the truth as it is in Jesus" will prove the best means of refuting error.—Secondly, that as it appears important to the success of this Christian enterprise to secure as much as possible unanimity and uniformity in its proceedings and operations, it also be required of all the agents of the Society to abstain from *urging* their own peculiar denominational views as to doctrine or church government; and to require *only* as conditions of church membership a profession of the Protestant Faith as held by this Society, (and set forth in article third of this Constitution,) accompanied by suitable and satisfactory evidences of true piety in the candidate.

VI. All property which this Society may purchase, or otherwise acquire in furtherance of its objects anywhere throughout this Province, in conformity with the Ordinance II Victoria, chapter 26, shall be held by separate trusts, each mission property having its own trustees. The persons composing the mission at each station, with the members of the church (if there be any) connected with the mission at that place, shall nominate the trustees for that individual property, who shall in no case be appointed unless approved of by the general Committee of this

Society. The number of such trustees shall not be more than nine, nor fewer than five, the quorum consisting of five and three respectively. There shall be an annual election of trustees, the persons chosen being always subject to the approval of the Committee of this Society as above stated. In the event of any delay in the annual election, the former trustees shall hold office until others be appointed. None shall be eligible to the office of trustee but those whose religious sentiments are in accordance with article third of this Constitution.

VII. This Society shall have a President, one or more Vice-Presidents, a Treasurer, and a Secretary or Secretaries.

VIII. The business of this Society shall be conducted by a Committee consisting of not less than twelve persons, to be chosen annually from among the members of the Society: five to constitute a quorum.—The President, Vice-Presidents, Treasurer, and Secretaries, shall be members ex-officio of this Committee.

IX. This Society shall hold a general meeting annually on the first Wednesday of February, or on such day near to this as the Committee shall appoint. This meeting shall be held in the city of Montreal, and due notice of the same shall be given in at least two of the Montreal newspapers one week previously. The vote of the majority of the members present at such meeting shall give validity to all the acts passed at the same.—At this meeting the Committee shall present a report of proceedings during the year elapsed, and the Treasurer shall give in his accounts for the same period. All the office-bearers of the Society shall be elected at this annual meeting, the former officers acting until the others are appointed.—A special general meeting of the Society may be called by the Committee whenever it is considered necessary, due notification of which shall be given by public advertisement as above.

X. A Subscription of One Pound annually shall constitute membership in this Society, with the power of voting at its general meetings; and a donation of Twenty-five Pounds shall entitle the individual to be a member during life. Contributions, however, of the smallest amount will be thankfully received and acknowledged.

XI. No alteration shall be made in this Constitution, except at a general meeting of the Society, called by public advertisement as prescribed above in article ninth; the proposed change or changes having previously been laid before a meeting of the Committee, and approved of by at least three fourths of the members present.

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#### FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the "French Canadian Missionary Society," instituted at Montreal on the 8th April, 1839, the sum of \_\_\_\_\_ pounds currency of the Province of Canada, for the purposes of the said institution, for which legacy the receipt of the Treasurer for the time being shall be a sufficient discharge to my Executors.

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The form of a Bequest, agreeably to the laws of Great Britain and Ireland, will be found in the Annual Reports of most of the religious institutions of those countries.

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## R E P O R T .

THE French Canadians, whose evangelization is the object of this Society, are the descendants of natives of France, who settled in this country (then called "la Nouvelle France") between its discovery by Cartier in 1535 and the capture of Quebec by the British in 1759.\* They are located on the rich lands lying along the banks of the St. Lawrence and its tributaries, and may be safely reckoned at half a million of souls. The part of Lower Canada inhabited by them is called "the Seignorial Lands," from being still under the old feudal tenure, a system at least co-eval with the seventeenth century in France, and pretty nearly the same as the old Norman system in England, which was abolished about the time of Charles II.†

The early population of Canada, though of the kind generally found in new countries, contained also a number of individuals of rank and learning, whom piety, rather than motives of temporal policy or interest, induced to settle in the colony, and who devoted themselves with zeal to the support of the Roman Catholic religion and the conversion of the Indians. Indeed one of the most striking features in the history of Canada is the missionary spirit which the French people evinced in respect to the colony, and the ample provision made for the support and propagation of religion among the settlers and aborigines. At an early period, numbers of Jesuits, Recollects, and other Ecclesiastics, male and female, settled in the country, and applied themselves to the establishment of seminaries for the instruction of the children of the Colonists and Indians. Others travelled into the wilds of the forest, and sought to Christianize its fierce and wandering inhabitants, with a courage and devotion which no danger nor suffering could destroy. Nor were their labours altogether without avail, for occasionally they succeeded in bringing the red man to bury the hatchet of war for a time: but influences prevailed, which their imperfect system, although so zealously applied, could not overcome, and the fierce passions of savage nature broke out with redoubled fury, and swept away the traces of their peaceful toil.

\* Several establishments of the descendants of the French settlers are still to be found in New Brunswick and Nova Scotia, preserving the language, religion, and manners of their forefathers.

† Canada Commissioners' Report, page 50, § 216.

The grants for the support of Education and Religion were of the most princely character; the island of Montreal, those extensive domains, now called the "Jesuits' Estates," and many of the most valuable portions of the country, were freely given. Nor was liberal aid of other kinds wanting, either from the Parent country or from the Colonists, to promote those objects, wisely felt to be of such vast importance in the founding of a new community. In addition to these grants, a provision was created by law, in the shape of a twenty-sixth of the grain raised, payable by the farmer to the Priest of his parish, and which still remains, although only recoverable from those of the Roman Catholic faith.

As has been remarked, there were among the Colonists not a few whose acquirements were of a superior description; indeed a writer remarks that great attention was in general given to the choice of those who went to establish themselves in Canada, and that as respects the rank of the settlers, it was said that Canada had more of the ancient nobility than any other French Colony, and perhaps than all of them together. Such was the field (apart from the Indian tribes) which the Church of Rome had to occupy in this country.

Now let us glance at the spiritual labourers in the vineyard. The most conspicuous were the Jesuits, that wonderful order of men, who, at the time of the settlement of Canada, were in the zenith of their power and activity. From their peculiar organization, none were more fitted to carry into successful operation that system from which they emanated, and for the propagation of which they gave their entire energies, braving for its advancement the fires of Japan on the east and the tomahawk of the Savage on the west. In vain can Romanism now seek for more zealous agents than those her devoted servants, in whom the love of sect seemed to have crushed the feelings of nature, and the sympathies which actuate ordinary men.\*

To these were united the St. Sulpiciens of Paris, (an order demanding our respect, and whose successors, of estimable character, still reside among us), besides friars and nuns, against whose private character there cannot, we believe, be brought those charges which have been frequently laid against their fraternity in other countries.

It is in this country, if any where, that we might look for the triumphant success of the Roman Catholic religion. Promulgated previous to the conquest by the agents now described, and by successors, superior as a body to the teachers of that faith in most other countries; with the most ample provision for the propagation of their system; with unbounded influence over the people among whom they laboured, and whose superstitious views have led them to regard their spiritual rulers as almost of a superhuman order; with a clear field also for their labours previous to the conquest,\* and the fullest

\* The subordination of all the members to the Father General, and constant correspondence with him, appear to be such that the whole Society are, as it were, always before him. The members devote themselves and the movements of their bodies to the disposition of the Father General, to be as dead carcases without volition or life of their own, and as a staff in a man's hand to be directed at his will. They are to discover every thing they know or think to the Father General, relating to the Society and to themselves.—*Report of Special Com. H. A.—1824—page 194.*

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toleration and encouragement by the British Government since, we may well suppose, that if the advantages of Romanism were to be witnessed anywhere, they should be evident among the French Canadians.

The Church of Rome declares herself to be the only true, holy, and infallible Church of Christ upon earth, and in so doing proclaims to all men that within her pale, are alone to be found the true followers of the Gospel,—the salt of the earth,—and that peculiar people who are to be the light of the world, and in whose steps all are to follow.

From this consequence of her high pretensions she cannot escape. If she be the true church, her followers must be superior to the members of all others; or the religion of Christ Jesus must be declared inferior to systems of error. The Christian religion was instituted by its Divine Author, not as a speculative theory, but as an unfailling means of reforming the world, and of advancing man in all those acquirements which are the elements of human greatness and happiness;—and if any system professing to be from heaven, after a fair trial, fails to produce upon society those results, it may be safely called a counterfeit, and ought therefore to be put down.

“By their fruits ye shall know them,” was the test which the Saviour gave his followers by which to discover error either in individuals or systems; and by this Divine touchstone we will now examine the pretensions of the Church of Rome, so far as the fruits of her labours in this Province will furnish us grounds.

One striking effect of the truth as it is in Jesus, is to enlighten the mind, raising its possessor above the prejudices and superstitions peculiar to ignorance. Is this the case with the French Roman Catholic population of this country? Is it to them we are to look for enlarged views on subjects even the most common place?

Again, the Gospel expands the heart, and in proportion to its reception, expels selfishness, leading even the avaricious not only to relieve, but to seek out the necessitous of every country and sect. Hence should our Roman Catholic brethren take the lead in every object for the prevention or relief of human suffering; head every subscription list which benevolence presents; and in short, the name of Roman Catholic should be another term for charity and benevolence, and endear all hearts by its connection with deeds of love and mercy. This is a fair inference, but we find it not verified around us.

Again, the religion of Jesus, while it forbids the love of the world and its vain pursuits, requires that its professors be not slothful, nor deficient in knowledge of a description to increase their usefulness, or give them a just superiority over other men. It demands, at least, that its professors be not behind the age in which they live, but keep pace with it, in all things not opposed to its holy requirements.

\* Charlevoix in his history of Canada, after mentioning the arrival of several Jesuits and monks in 1635, says “that very soon after there was not a single Calvinist in the Colony.” All had been expelled from the country.

Do the French Canadians exemplify this reasonable demand of that holy faith, which the Church of Rome claims alone to possess? We shall give only one extract from Lord DURHAM'S Report, which is prefaced in that document by a compliment to the amiability and polite manners of the people, the justness of which we feel gratified in being able to confirm.

"They lack all enterprise, and have no notion of improvement, and no desire for it. Their wants are few and easily satisfied. They have not advanced one step in civilization beyond the old Bretons who first set foot on the banks of the St. Lawrence; and they are quite content to be stationary. Their utter ignorance of the theory and improved practice of agriculture is painfully witnessed in their cultivation of the banks of that noble river."—*Appendix (D)*, page 12.

The requirements of religion are similar with respect to education, and here the Church of Rome has signally failed to sustain her pretensions. From the same source we copy a notice of the state of education among the French Canadians, painful to be read; the more so as it is true.

"Go where you will, nevertheless, you will scarcely find a trace of education among the peasantry. While the school-system was in force, there was a very inadequate provision of houses, and, of those that once had existence, some are now in complete ruins, and others the subject of fierce litigation among the neighbouring inhabitants. The sight of these ruins or the tale of these disputes is all that remains to the present of the past.

"I consulted several lawyers as to their experience in this matter, and they invariably told the same story. They agreed that there is hardly ever a prisoner or a witness, or a petty juryman who knows how to write; indeed, I have seen noticed in a Montreal paper a presentment by a Grand Jury, in which six out of the thirteen signatures were marks. I consulted one of the heads of the Militia department, and he told me, with a play on the word, that the officers under him were generally very experienced *marksmen*. I saw several petitions from parishes, praying for the erection of small-cause courts; I hardly ever saw more than the petitioners' crosses to them; and it should be borne in mind, that these petitions must be signed by at least 100 heads of families in the parish. It may be said that all these jurors and militia officers and petitioners are of necessity grown-up men, and that few could have reaped the benefit of the schools which were only established to any extent in 1829, at which time they were beyond the age of admission. I made, however, particular inquiries on all sides as to whether the rising generation were better instructed, but rarely was any distinction made in their favour. In the very few country places which I visited, I made a point of asking all the children I met whether they could write; the great majority could not write at all, and of those who said they could, most, I found, on pressing, to admit that they could only write their names."

And now, in conclusion, will Romanism come out triumphant with respect to the moral and religious state of her people? We understand by religion, not an observance of outward ceremonies, an attention to rules and forms, which are no more than its externals; but that state of heart in which love to God is a permanent, living principle, leading to a life of holiness and active benevolence. Are her members here, as every where, to be marked for purity of heart and life, for respect to God's holy name, for observance of the Lord's day? Do their godly and self-denying lives shed around such an attractive light, that other denominations are constrained to acknowledge an undeniable superiority in their

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faith? To sum up—in all those qualities of mind or soul, connected with man's existence in this or a future state, which are the genuine result of the true faith, and must by unavoidable necessity flow from it—can Romanism claim the overwhelming, nay almost infinite superiority? This must be her present condition in this Province, if her pretensions are well founded. If she can claim no higher standard of practice in her members than other churches, then is her superiority only assumed; and if her followers are greatly below that standard, as we assert they are, then is her system one of error and deceit; her pretensions unfounded and blasphemous, and calculated to ruin the temporal and eternal interests of mankind. Christian, patriot and philanthropist, Protestant or Romanist by profession, to your serious attention we submit these things! Do you wish the French Canadians to make advances in the things which belong to their happiness for both worlds? then must you deliver them from the system of Romanism, which, with all the advantages it possessed, has signally failed to elevate their condition, secure their best interests, and prevent them from falling into the temporal and spiritual degradation in which, in the estimation of the surrounding nations, they are sunk. You must give them a system founded on the Bible, and dependent, through the Divine blessing, on its entry into every home and heart. You must introduce among them, not the Priest, who would contemptuously revile or sacrilegiously burn the blessed book, but such humble and devoted men as this Society employs, who go with delight to open the pages so long sealed, and to pour into the glad ears of the Canadian people those invitations of the Gospel, in all their richness and simplicity, which a false system has either withheld, or utterly obscured with the additions of man's vain wisdom.

Having shown the deplorable results of Romanism in this country, we shall now advert to the efforts made by other churches to instruct the people in evangelical truth. It is deeply melancholy to reflect that until later years, there was a total absence of any thing like systematic effort to evangelize the Canadians since their connexion with the British Empire. The period which has elapsed since the conquest, an event which devolved a heavy responsibility on the British nation, has exhibited the formation of most of those mighty benevolent and religious associations, that form monuments of the piety and zeal of a people, whom the Almighty seems to have specially constituted one of his distinguished instruments for spreading his name abroad through the earth. Yet, alas! strange as it may seem, that important period has brought no *spiritual* advantages to a race whose claims were paramount to many others.

Instead of the Messenger of the Gospel, the selfish and careless trader pursued his avocations, and often so conducted himself and his concerns, that the ignorant Canadian was induced rather to cling to his superstitions, than to cast off all regard to religious duties, and live, as he did—a practical Atheist!

Within the last few years, however, efforts were made by a few individuals, residing in Montreal and Quebec, to awaken the

sympathy of their brethren in the faith in the united Empire, to contribute of their gold and silver, and to procure devoted Missionaries from Switzerland or France, to proclaim the glad tidings of the Gospel among those who were perishing for lack of knowledge. A Committee was formed in Edinburgh, principally through the instrumentality of our much respected Christian brother, Capt. W. ANDERSON, R. A., of which Mr. ROBERT HALDANE, jun. was appointed Secretary and Treasurer. The Catholic spirit of this Committee, as stated in the following extract from their circular, is in striking similarity with our own, although, it may be remarked, there was no interchange of views between us, at the formation of this Society.

"The object of the Edinburgh Committee is very simple; they desire to engage men of approved piety, without reference to names or party distinction, to preach and teach the unsearchable riches of Christ, to traverse the Province as Colporteurs, and to scatter the seed of the kingdom wherever they go."

Funds were soon collected by this Committee from friends in England and Ireland, as well as in Edinburgh, and at length the prayers of his people were heard by the Lord of the harvest, who inclined the heart of an eminently pious and devoted Swiss minister, Mr. HENRI OLIVIER, then seeking for a change of climate, to proceed to Canada, and who, accompanied by his excellent wife, in the course of the year 1834 arrived at Montreal, and immediately entered upon the work of an Evangelist. "The poor people heard him gladly," and at first, flocked in great numbers to hear him testify of Jesus. The Priests soon, however, took the alarm, denounced him from their pulpits, and forbade their flocks to listen to him. Many, alas! obeyed man rather than God; but some there were, who setting at nought all their denunciations, continued to wait upon his ministry. There is every reason to believe, that the Lord has blessed his servant to the salvation of souls, who have given the most satisfactory evidence by the influence of the truth upon their hearts, that they have indeed been "chosen unto salvation through sanctification of the spirit and belief of the truth."

Early in 1835 he formed a Baptist church at Montreal. In the fall of that year, a widow lady from the same quarter of Switzerland, and imbued with a like spirit, Madame HENRIETTE FELLER, arrived in the country, and took up her residence with Mr. OLIVIER in this city, and endeavoured by various means to carry the light of truth into the Canadian families, going from house to house to sell, lend, read and explain the word of God.

Along with this zealous and pious lady arrived a young man, Mr. LOUIS ROUSSY, sent out by the Association of churches in the Canton de Vaud. He had been employed in France as a Colporteur by the Evangelical Society of Geneva for two years and a half; and laboured there in that character with activity and success. In 1834, desiring to prepare himself as a Missionary, he entered into the Mission Institution of Lausanne. After quitting that Institution he offered himself for Canada, learning that there were no workmen

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for this harvest. The success which God granted to the labours of these his faithful servants, cannot be better described than in the following extracts from a narrative published in a circular in 1839, of the New York Foreign Evangelical Association, which has materially aided in supporting the mission with which they are connected.\*

"In October, 1835, Mr. Louis Roussy, under the direction of the '*Commission of the Churches of Switzerland associated for Evangelization*,' arrived in Montreal, devoted to the religious instruction of the French Canadians. After proper consultation, he judiciously commenced his labours by procuring the office of schoolmaster at Grande Ligne, of Acadie, a settlement lying west of the river Richelieu, the outlet of Lake Champlain, twenty miles to the north of the boundary line of the State of New York, and ten miles south of the town of St. John's, among a population of about fifteen hundred, not living very compactly, but scattered upon their small farms.

"For two months Mr. Roussy retained the school, and employed all his leisure time in visiting from house to house, reading the Scriptures, and conversing with all who were willing to hear him. The Catholic priest, naturally dreading the effect of such instruction, caused him to be removed from the office of teacher.

"In the autumn of 1836, Madame Feller removed to Grande Ligne, with the view of opening a school. Shunned, at first, with superstitious hate by most of the people as a heretic, she found great difficulty in obtaining accommodations, or even shelter. At length the same family that had opened their doors to Mr. Roussy, offered her their garret, which she fitted up so as to serve for her school and her own lodgings. Here she gathered in twelve pupils, whose number soon increased to twenty, and carried forward her school in spite of the violent opposition of the priest.

"Madame Feller and Mr. Roussy continued their exertions, in their respective spheres, until the month of June, 1837. Both were exposed to much persecution from the infuriated Catholics—savage threats were frequently uttered—their place of worship was disturbed by noisy mobs, and excommunication was threatened against all who listened to them. On one occasion Mr. Roussy's horse was cruelly mutilated, and on another he himself was severely beaten. Still the work of the Lord advanced, the Holy Spirit opened the hearts of a considerable number to attend to the things which were spoken, and led them with true and living faith to the Saviour.

"A small church was organized, consisting of six members, including the two missionaries; thus, after the Catholics of Canada had lain in unbroken darkness for two centuries, the rays of evangelical light gilded the mountain tops, the pledge in hope of the speedy ascension of the Sun of Righteousness, and the diffusion of his holy beams over the whole population. In September of the same year there were sixteen communicants in the church, including four residing at Champlain, all converts from popery, several others had renounced that system of error, and a considerable number more attended the preaching of Mr. Roussy.

In the following month, the insurrection broke out, and the neighbouring Catholics commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, but was providentially preserved; a mob assembled around the house of Madame Feller, at night, to the number of several hundreds, who, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply. In the same manner they went to the houses of all who had renounced popery, and commanded them either to abandon their new religion or their country, under pain of fire and sword.

"After the insurrection was suppressed, the exiled families returned to their homes, now the scene of deep poverty; their furniture and crops had been carried off or destroyed by their insurgent countrymen: still, as the influence of the priests had been considerably weakened by the political events and disputes of the preceding

\* Until the fall of 1837, Mr. Roussy received aid from the Baptist Missionary Society of Montreal. Occasional assistance had also been furnished by the Edinburgh Committee, and by private individuals. Their friends in Switzerland have also liberally assisted the mission.

year, and as the mission was enabled, in the spirit of Christian kindness, to protect some of their worst enemies from the retribution of the re-established law, prejudices against them were diminished. Many families, hitherto closed against them, became accessible, and great numbers attended the preaching of the gospel.

"During the year 1838, the labours of the mission have proceeded with increased success. But in the month of November civil war again broke out around them, and their neighbourhood became the scene of revolutionary operations. When the disturbances ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices.

"The consequence has been a gratifying increase of the influence of the mission. Women, with whom till then, they had little or no intercourse, came to Madame Feller, entreating her, with tears, to be a mother to them, and use her influence to deliver their sons and husbands from arrest and danger.

"At present the mission church consists of twenty-four members, of whom twenty-two are converted Catholics. The day-school, taught by Madame Feller, contains about fifty pupils—the evening-school, twenty adults. Mr. Roussy preaches at four stations besides Grande Ligne, and has usually from ten to sixty hearers.

"It is the wish of the mission to train up young persons well qualified for school teachers and *colporteurs*, who shall act as pioneers and assistants of the gospel."

Encouraged by the results of the Swiss mission at Grande Ligne, and deeply commiserating the awfully neglected state of the people, which the horrors of the Rebellion had brought with painful prominence to view, several individuals, members of various churches in this city, met for the purpose of enquiring what could be done to make a systematic effort for the evangelization of their countrymen of French origin.

Their faith was strengthened by the accounts which the journals of the Agents of the Montreal Auxiliary Bible Society presented, of the anxiety of the people to receive the Holy Scriptures, and of the diminished influence of their priests, whose power had hitherto prevented the approach to their flock of the Bible distributor, or Scripture reader, by whom in many instances, they were now welcomed. The persons alluded to, after several preliminary meetings, were induced to think the leadings of providence called for and sanctioned the formation of this Society, and which, with much Christian feeling, and exercise of the spirit of prayer, was formed on the 8th April, 1839.

Appended to the Report will be found the Constitution of the Society, which renders it unnecessary in this place to notice more than its principal feature, viz., an entire absence of sectarianism. On this ground it rests a claim to the aid and co-operation of members of every Protestant denomination. It is under this character that the gigantic system of error which usurps the place of evangelical religion in this country, can alone be effectually supplanted; and while the union of all evangelical bodies secures a more extensive application of the means for its accomplishment, it relieves the Protestant church from the charge of disunion, which is made so frequently by the Church of Rome. Going forward to the work under the banner of true Catholicism, we show to that church and to the unconverted world, that although our views on the religion of Jesus

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admit of a difference of opinion on minor points, they are one and the same in fundamental truths.

In attempting to carry out the objects of this Society, as stated in the Constitution, by supporting and employing Agents speaking the French language as their native tongue, it was soon felt necessary to enter into correspondence with Europe, as Canada could furnish no qualified labourers, nor could the exertions of the Committee provide but in the most limited degree, the means which would be required to support such Agents. Again, the want of success generally attending simple correspondence, induced the Committee to take into prayerful deliberation the necessity of sending a deputation, for the two-fold object of forming associations in Great Britain and Ireland for the permanent, as well as present, supply of funds; and of procuring Agents from France and Switzerland, to which countries, if requisite, the deputation should proceed.

The importance of this step, although involving considerable expense and sacrifice of time, was, in dependence on Divine aid, finally resolved upon; and the Rev. WILLIAM TAYLOR and Mr. JAMES COURT, having acceded to the desire of the Committee, left this on the 11th October, 1839, as the accredited Agents of the Society to the Churches of Europe.

After an agreeable passage of twenty-eight days, the deputation reached Scotland, and soon began their labours in Glasgow, having previously met with much kindness from Christian friends in Greenock, Edinburgh, and other places. It had been the intention of the Agents to commence first in Edinburgh, but information received from various sources induced them to give Glasgow the preference.

From their journal we extract an interesting occurrence which marked the commencement of their collections.

"Nov. 25.—We received to day our first donation, the sum of five pounds, from a widow lady, who stated, in bestowing it, that as she had obtained a considerable legacy from a relation who had made his money in Canada, she felt desirous of returning some portion of it, as a thank offering, through the French Canadian Missionary Society."

Having obtained suitable lodgings, the deputation commenced delivering their letters of introduction, in Glasgow and Paisley. Among those for the latter town were two for the Rev. Dr. BURNS, Secretary of the Glasgow Colonial Society, in connection with the Church of Scotland, and for the Rev. W. NESBIT, Minister of one of the Secession Churches, both of whom took then, and subsequently, a warm interest in the object of this Society.

The deputation afterwards met with some pious and active members of the Church of Scotland, to whom they were introduced by Mr. BRYCE, a gentleman well known to several of the Committee, for the interest he has taken to advance religion in the Canadas. Much interest was excited by the details of the progress of the truth among the Canadians, hitherto considered inaccessible, and it was concluded desirable to ascertain if the Colonial Society could take up the object of the deputation. This, however, was found not to

be in accordance with its Constitution; and subsequently a meeting was called, for a similar object, of an institution for promoting religion in France and other countries in Europe, called the Continental Society.

The deputation were also kindly received by the Rev. Drs. WARDLAW, MITCHELL, HEUGH and Messrs. KING and STRUTHERS, who, with the Rev. Dr. BURNS, and Messrs. LORIMER, and BUCHANAN of the established church, united in furnishing the Agents with testimonials, approving of their object. These were appended to a circular, issued by them, and greatly aided their labours.

On the 3d December a meeting of the Continental Society took place, which was attended by the Rev. Dr. BURNS, and other Ministers and Laymen of the Church of Scotland, who all took much interest in the statements laid before them respecting the object of the Society, and the favourable opening among the French Canadians. It was, however, found that the Constitution of that Society embraced only the promotion of the gospel on the Continent; and another meeting was fixed to take into consideration such a change, as would enable the Committee to extend its operations to Canada also. Maturer views, however, led to the conclusion, that it would be more in accordance with the character of this Society, as well as productive of greater success in a pecuniary view, to form an association having in view Canada alone as a field of operation, and composed, as in this city, of members of all the evangelical denominations.

Through the assistance of Mr. BRYCE and others, the deputation happily succeeded, and a public meeting for the purpose of organizing the Society, was arranged for the 17th December.

In order not to lose time, one of the deputation visited Greenock to make arrangements, if possible, for a similar meeting; and for this purpose called on gentlemen connected with different churches. By some he was advised to connect the Society with a party, as a union of Churchmen and Dissenters at present was impossible. His reply to this proposition was, that knowing the sentiments of his Colleague, he had no hesitation in stating, that such a step was impossible, and that they would rather abandon all attempts in Greenock, than compromise the Catholic spirit of the Society, or do anything to keep up the walls of separation unhappily existing. It was agreed to await the result of the Glasgow meeting, and in the meantime to distribute copies of the circular issued by the deputation, and privately, to interest the churches.

The introductory letters for the continent were also transmitted, with a request that those to whom they were addressed, would look for suitable Agents.

On the 17th December the public meeting took place in Glasgow, and the extract from the journal of the deputation which we give will show the success with which the Lord blessed their labours.

"Dec. 17.—This evening the public meeting took place, Andrew Mitchell, Esq. in the Chair. Due care had been taken to give it publicity, and we were gratified

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to witness a numerous audience, who cordially responded to the good wishes expressed by the speakers for the success of our object. Mr. Taylor was listened to with much attention, as were the other speakers, the Rev. Drs. Burns, Wardlaw, Mitchell, and Symington. The audience seemed deeply to share in the desires and hopes expressed by some of the speakers, that those times would speedily be brought back, when members of different denominations were accustomed to unite in Christian fellowship, for promoting the faith of their common Lord and Saviour. We were repeatedly told that a meeting of so harmonious a kind had not taken place for many years, and that the attempt to place the claims of the Society before the public of Glasgow, had been successful beyond expectation. May the Divine blessing render the impression permanent!"

Resolutions were passed at the meeting, sympathizing with the object of the Society, and recommending its encouragement to all classes of the community. An association was also formed, bearing the name of "the Glasgow Corresponding Committee of the French Canadian Missionary Society," composed of the following gentlemen, members of various denominations, several of whom are connected in trade with Canada.

JOHN S. BLYTH, Esq., *Treasurer.*

J. D. BRYCE, Esq., *Secretary.*

Messrs. James Playfair.

W. Wardlaw.

W. Caddell.

John Kirkwood.

Duncan Hunter.

Charles Cunningham.

Messrs. W. Brodie.

George Stewart.

John Turner.

W. Neilson.

John Laurie.

Hugh Brown, jun.

The appointment of these individuals, and in particular, of the two gentlemen who fill the offices of Secretary and Treasurer, was considered by the deputation as a pledge that the object of the Society would not be lost sight of after their departure.

The proceedings of the meeting were noticed favourably by journals of different parties; and in particular the deputation have to acknowledge the attention of the Editor of the *Scottish Guardian*, the columns of whose paper were freely opened to them.

The making of collections, which had been deferred till after the public meeting, was now actively proceeded with, the members of the new Committee giving their personal assistance.

The journal then proceeds—

"Dec. 22.—Mr. Taylor preached three times this day at Paisley, and drew collections amounting to twenty pounds. The churches were well filled, and considerable interest seemed to be excited by the statements made respecting the Canadians. The practice of making collections at the door in entering the churches, and the depressed state of trade being taken into account, the amount received was a good evidence of the interest taken in our object by the dissenting churches."

A public meeting having been arranged to take place at Hamilton, (a town ten miles distant from Glasgow, and the birth-place of one of the deputation) the following account will show the success with which it was attended:—

"Dec. 24.—Having made previous arrangements we proceeded to Hamilton, where we held a meeting, interesting in several respects, and characterized, like that at Glasgow, by its bringing into friendly contact, ministers and members of

different denominations. The meeting took place in one of the parish churches, and the Chair was taken by the Rev. W. Buchan, who with other ministers addressed those present in favour of our Society. A letter was read from the Rev. J. Kirk, Minister of the Independent Congregation, stating that that body had contributed £5 to the Society, a liberality which the Chairman deservedly complimented (the church being but small) and held up for the imitation of other churches."

A Committee was named to ascertain what could be done to further the object, the results of whose exertions have not yet been communicated to us.

Having obtained the use of the Mid Parish Church in Greenock, from the Rev. Mr. SMITH, and the promised attendance of several ministers and others, a public meeting took place on the 2d January, 1840, which, although not so well attended (from the inclemency of the weather, and the engagements peculiar to that season of the year) was accompanied with much of the spirit of union which distinguished the previous meetings in Glasgow and Hamilton.

The chair was filled by Baillie MARTIN and (in addition to the deputation) the Rev. Messrs. SMITH, BONAR, SINCLAIR and GILMOUR, took part in the proceedings, a union, which unhappily the state of feeling had prevented for a length of time.

From various causes, the principal of which was the unseemly dissensions arising from the discussion of the voluntary question, a Committee could not be formed as in Glasgow, but to the satisfaction of the deputation, Baillies MARTIN and MUIR, the former a member of the Established and the latter of the Independent Church, agreed to act as Agents, or as the nucleus of a Committee, which appointment was formally made at the meeting. These gentlemen were to receive subscriptions, assisted by other friends. After the departure of the deputation, it is gratifying to state, that subscriptions to the amount of £70 were obtained by Mr. W. ORR and Capt. BRYCE ALLAN, with other friends.

In Paisley, further efforts were made by one of the deputation, assisted by Mr. FORBES, and an additional sum of £20 was raised.

In view of the animosities occasioned by sectarian differences, the following paragraph of a letter, received from the deputation may be of benefit:—

"We are more and more satisfied that the object of your association is one which is agreeable to the will of God, and that the means by which you seek to realize it, are also such as to obtain His approbation. The brotherly feeling you display in keeping all denominational distinctions out of view, and uniting hand in hand to disseminate the doctrines of the common salvation, is a quality whose importance cannot be over-rated. In this country, we see every day the melancholy effects of sectarian feuds and controversies—indeed the chief difficulty all along met with, has been the unseemly animosities existing between churchmen and dissenters; and in this point of view, we cannot but rejoice that the Society we represent is so *Catholic* in its foundation, and that the churches in Montreal enjoy so much peace. We pray God, that this state of things may long continue. We would deprecate the introduction of any thing which might break up this unity, and prevent Christians of all denominations from labouring together in every good work. We think it no small honour, that God has put on your Society and upon us as your Agents, in that we have been the means to some extent of harmonizing Christians here."

Having previously forwarded their letters of introduction to Edinburgh, the Agents proceeded thither on the 7th January.

On their arrival, the deputation waited on the Messrs. HALDANE, and other Christian friends, but found the impression so strong and general, that suitable Agents could not be procured on the Continent, that they concluded any attempts to make collections there would be unavailing until that could be ascertained, especially as there was still remaining in the hands of the Treasurer of the Committee formerly in activity, a considerable sum of money, which lay unemployed, from their inability to obtain Agents, although frequent correspondence had taken place with the Continent on the subject.

After prayer and consideration, and in accordance with the advice given by the friends of their object who were consulted, the Agents determined to proceed at once to the Continent, and to set at rest the question of the possibility of obtaining suitable labourers, leaving till their return any measures for obtaining funds in Edinburgh. Accordingly, after Mr. TAYLOR had addressed several congregations in the country, the deputation proceeded to London, one of them taking Carlisle in his way, where he had the gratification of communicating with a gentleman, who had at various times given his liberal aid to the French Canadian Mission.

The few days spent in London were occupied in obtaining letters of introduction and needful information, which were kindly afforded them by the respected Secretaries of the Bible, Religious Tract, Reformation, and other Societies, and proved of the most important service.

Having been detained several days on the way by stormy weather, the Agents arrived at Paris on the 29th January, grateful for their merciful preservation during the severe gales, several melancholy effects of which they witnessed.

During their stay in Paris, they availed themselves of their letters of introduction to make the acquaintance of the leading Christians there. These kindly encouraged their intention of seeking labourers in Switzerland and the south of France, but gave them no hope of being able to effect any efficient organization in that city, such as the Catholic character of this Society could allow them to form.

To the Rev. Messrs. WILKS, BAIRD, LOURD LA PLACE and CONOD, with M. DE PRESSENSE the Agent of the British and Foreign Bible Society, the deputation were much indebted. The first named gentleman promised to assist them in obtaining a grant of Bibles and religious publications, and the duty of receiving and sending forward our Agents was readily undertaken by the Rev. Mr. CONOD.

On the 3d February, one of the deputation proceeded to Geneva, by Dijon, where he formed the acquaintance of the Rev. M. DE FRONTIN.

The other member took Lyons in his way, for the purpose of engaging the interest of the Rev. Mr. CORDES in their object.

On their arrival in Geneva, the Agents actively endeavoured to enlist in the object of their visit the leading members of the evan-

gical churches, and in this respect were eminently successful. Arrangements were made for the formation of a Committee, and public meetings were held, the result of which we describe in the following extract from their journal.

"Feb. 17.—This afternoon Mr. Taylor addressed a very crowded audience in the Church of La Pelisserie, the Rev. H. Laharpe translating, which he did in a very able manner. We had experienced an earnest spirit of prayer before its commencement, and we have reason to think that God was present in very deed. Mr. Taylor in closing his address, spoke of the call the Saviour was now making to Christians in Switzerland, and particularly to those who were hearing him, and in truth they seemed to receive it as a message from God. During the forenoon, it had been notified that Mr. Taylor would also give an address at the close of the service in the Church of the Oratoire, and accordingly he spoke there at some length on the state of Canada.

"The impression from these meetings, as well as our intercourse with Christians of all classes, has been beyond all expectation. A deep interest has been excited which we trust will be permanent. Several immediately began to enquire of the Lord as to their duty to go out, and before we left, no less than twelve had proposed to take this step if found agreeable to the Lord's will.

"It is said of one of these, a respectable man, that he declared after the meeting, that he had to hold on by the bottom of the seat, to prevent himself from rising and calling out 'Here am I, send me.'"

On the 17th, the deputation had a long interview with Mr. DE WATTEVILLE, on whom lies the principal charge of the colportage department of the Evangelical Society. In the course of his communications respecting the details of his important duties, he stated the following circumstances connected with the *colporteurs*, which cannot fail to be interesting.

"The labours of the *colporteurs* continue in general four or five months in the winter season, after which they return to their ordinary occupation. During the period of their service they receive no wages, but only have their expenses paid. On setting out they are paid an advance of 100 francs, for which and all monies received, they render account at the close of the season. They are furnished with a blue shirt (worn by the labouring class in France and Switzerland) a cap, umbrella and knapsack, the two latter articles to be returned, if not worn out. Besides these, their washing, repairs of shoes and clothes are paid for, it being their principle to prevent any loss to their Agents, at same time that no advantage is received. To supply these articles there is a Society or Committee of ladies, who have a *depôt* from which each person is furnished as need requires.

"Receiving no wages, it will be evident that these men make a considerable sacrifice; a circumstance which, coupled with the hardships, persecutions and difficulties they undergo, shows the extent of their missionary spirit, and entitles them to much love and respect.

Mr. De Watteville considered that schools should not be commenced among the children till the work is considerably in advance. The adults should be taught first, and when instructed they are generally willing to support the schools. This class should by no means be neglected. It is found that schools do not succeed well, until the adults feel the desire of instruction."

On the 18th, a Committee was formed composed of the following Ministers and Laymen, who, it will at once be seen, are entitled to the entire confidence of the Christian public. This appointment gives every pledge that the designs of the Society will be successfully promoted.

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Colonel TRONCHIN, formerly President of the Evangelical Society of Geneva, and member of the *Colportage* department of that Society, *President*.

M. VIESSIEUX COLLADON, Treasurer of the Evangelical Society, *Treasurer*.

Rev. H. LAHARPE, Professor of Exegesis in the Theological Institution of the Evangelical Society, &c., *Secretary*.

COMMITTEE.

Rev. C. Malan, D. D., Minister of the Church of the Testimony, Geneva.

E. Guers, } Ministers of the Church of the Pelisserie, do,

M. Empeytaz, } do,

M. Duby,  *fils*, Minister of the National Church, do.

M. Jayet, Minister of the National Church of the Canton de Vaud, and Editor of the excellent "Feuille Religieuse de Lausanne."

H. Olivier, of Lausanne, formerly of Canada.

Messrs. de St. George, of the Evangelical Society of Nion, Canton de Vaud.

C. de Loriol, of the Evangelical Society of Geneva.

H. de Mestral, do. do. of Aubonne, Canton de Vaud.

M. de Morsier.

After experiencing great kindness and attention, the deputation left Geneva, Mr. TAYLOR returning directly to London, and Mr. COURT proceeding to the south of France, for the purpose of making the acquaintance of Christians there.

In Toulouse he met with the Messrs. COURTOIS and others, and in Montauban with the Rev. Messrs. A. MONOD and DE FELICES, names well known to all interested in the religious state of France. A Committee was also formed at Toulouse, having corresponding members at Bordeaux. From the Religious Tract Society of Toulouse, a case containing religious publications has been received during the last summer, which has been of much service.

On his return to England, Mr. TAYLOR issued an appeal to British Christians, and endeavoured, without avail, to form a Committee in London; his labours, however, were successful in Edinburgh, and an efficient Committee is now auxiliary to this Society, in that city.

This Committee is composed of the following gentlemen:—

ROBERT HALDANE, Esq., *President*.

ARCHIBALD BONAR, Esq., *Treasurer*.

ROBERT HALDANE, jun. Esq., W. S., *Secretary*.

Rev. D. Dickson, D. D.

M. Stewart.

J. Brown, D. D.

G. Johnston.

W. Alexander.

W. Innes.

Rev. J. French.

J. M'Gilchrist.

Messrs. J. A. Haldane.

Cornwall.

Oliphant.

James Young.

The return of the deputation without the least accident, after so long a journey, was a matter of much thankfulness; and although their success in pecuniary matters has not realized the expectations formed, yet the organizations made for the annual receipt of funds in the important cities of Glasgow and Edinburgh, and also in Greenock, Paisley, &c., and above all, the successful arrangements made on the Continent for obtaining suitable Agents (a point long considered

almost impracticable) justifies the Committee in believing that great and important benefits will result from the visit of Messrs. TAYLOR and COURT to Europe.

#### AGENTS.

By means of the deputation, the services of the following Agents from Switzerland were secured, *Mr. and Mrs. Daniel Amaron*, Messrs. *Antoine Moret*, and *Claude Prevost*, all of whom arrived in this country in June last, and were soon located near Belle Riviere. *Mr. Joseph Vessot*, a native of France and formerly employeé by the Evangelical Society of Geneva, also arrived in October, and was stationed at Terrebonne, where he was joined by Mr. Prevost from the former station.

*Mr. Emile Lapelletrie* who came from France to this country in the fall of 1839, under the auspices of the British and Foreign Bible Society, and whose connection with that Institution had been dissolved, has been employed in Montreal with much success for some months.

Your Committee would now make some extracts from the Journals of the Agents, with the design to show the moral and religious condition of the French Canadians, the reception the Agents have experienced from the priests and the people, the spirit with which the Agents prosecute their work, and the encouragement they have received.

#### MORAL STATE OF THE FRENCH CANADIANS.

The testimony of your Agents establishes the following facts:— a very general ignorance of the character of the Bible, and sometimes of its existence; a belief that they cannot be saved without their priests, who are, in their opinion, the successors of the Apostles, who have all power in heaven and on earth, the power of remitting sins by confession, and also the power of working miracles; a belief that salvation must be merited by penance; and that the Sabbath may be employed in amusements after mass. For this last opinion, they have cited high authority among themselves. Some, your Agents say, labour on the Sabbath, and buy and sell on that day.\* They believe in spectres, and in the power of their priests to evoke the Devil.

One Agent relates the following conversation:—

“ A person said to me, can your priests conjure the Devil? Explain yourself, I replied. When the masons, said he, make the walls of a church, they swear a good deal, and thus the Devil effects an entrance into the place, and the priests oblige him to show himself, and forbid him from ever appearing there again, and from touching the souls who shall go there; and your ministers, added he, have not this power. Certainly, said I, I do not think our ministers have fellowship with Satan, that enemy of all righteousness, who is the father of lies, and the author of

\* It is painful to think that the laws of the Lower Province require certain sales of real estate to be made on the Sabbath, at the door of the Roman Catholic Parish Church, and that even Protestants occasionally attend them.

all the evil in the world, and as our Lord resisted the Devil, the servant of Christ must also resist him, according to the holy commandment, 'Resist the Devil, and he will flee from you.' He then said that the priests had the 'Little Albert' (a book so called) which they used to conjure the Devil, and to drive him away, and that the Priest of this parish (——) had one. I replied, that in the times of the Apostles, those who had practiced magic and curious arts brought their books, and burned them before all men. He added, that among them (the Indians) these books were much used."

The Agent continues :—

"I have thought it my duty to report such things as they occurred, in order to awaken our prayers in favour of this poor people, that the Lord would deign to shed down His Divine light, and animate and direct us by His Holy Spirit, and dictate to us the replies we should make."

The superstitious reverence of the Canadians for the Host, will be perceived by another extract.

"A little girl was brought to us to remain altogether, but at the end of three weeks the mother took her again. We expected it, because we would not teach her the Roman Catholic Catechism. It may not be without use to recal the conversation which I had with the poor mother. 'Thou must come tomorrow, my child,' said she to her daughter, 'to Mr. S——'s house to see the Good God (le Bon Dieu) who is to be brought to him: he is going to receive him,' 'Mr. S—— is going to receive the Good God,' said I to her. 'Yes Sir,' replied she. 'What do you mean by the Good God?' asked I again. The woman: 'It is the Holy Sacrament that it is customary to call the Good God. You must know they never take him out of the church, but to carry him to the sick. He is put into a cart escorted on each side, both right and left, and one man goes before on horseback with a bell, which announces to all the people in the houses to kneel down until the Good God has passed. The priest holds him, and several carriages accompany the Good God. It is,' she added, 'the holiest thing in our religion.' 'Do you really believe that the Good God can be carried about in a cart? God is a Spirit; and they that worship Him, must worship him in spirit and in truth,' said I to her. 'Oh, Sir,' replied she, 'it is our religion.' The next day, my wife saw pass a whole band of carts and the escort, with their self-styled Good God, which the miserable Priest was giving to a man at the point of quitting his earthly tabernacle. Oh! if this poor soul had nothing else to present to the Lord, what would become of him?"

Respecting the Virgin Mary the following conversation with some Canadians, is related by one of the Agents.

"After supper several persons came to ask me if they could look at my books, but I soon saw they only came to dispute. 'We wish,' said they, 'books which speak about the Holy Virgin, the mother of God.' 'Oh yes,' said I. I then read them the first chapter of St. Luke, at which they were very much astonished. I then recalled the expression that they had used, that the blessed Virgin was the mother of God. 'How long do you believe God has existed,' said I. 'Forever,' they replied. 'Then, my dear friends, how can you understand the Holy Virgin to be the mother of God, since it is only 1840 years since she bore the Saviour Jesus, and then she was only about 25 or 30 years old.' Some of them said, that this was true, but that their priests had always told them she was the mother of God, and they believed it."

Their attachment to the system of Popery is strong, not so much because they are convinced of its truth as because it was the religion of their fathers, and humors self-righteousness.

The immorality and ignorance of multitudes are deplorable, and they are given to the free use of intoxicating drinks so long as

they possess the means of purchasing them. It is not unusual to see from three to ten taverns in small settlements, and the habits which sustain 267 shops in Montreal where liquor is sold by the glass, extend with fearful uniformity to the country.

It is only justice, however, to say that recent and vigorous temperance efforts in Montreal, and in some country parishes, made by the Roman Catholics have been followed with excellent success.

### RECEPTION OF THE AGENTS.

In the outset of an enterprize like this, escape from opposition could not be, and was not expected, and therefore the resistance experienced has not disheartened your Committee, nor intimidated your Agents.

Priests have not hesitated to denounce the latter in some cases, as those who gave bad counsels, who had come to destroy souls, and were false prophets, all which charges the Colporteurs have skilfully refuted, and with no loss of temper.

One of their journals contains an interesting account of the readiness with which some persons believed that your Agents were cloven-footed, when this was asserted by a priest.

"Dec. 16.—To day I visited a person to whom we had lent a Bible. Several of his neighbours came, and in an instant more than fifteen persons were assembled. Very much pleased, I thought they had come as before to listen to the reading of the Scriptures, but when I wished to read a chapter, a good deal of noise took place. I endeavoured to address them seriously on the danger in which they were, if they died unconverted, when they would be eternally lost. It was of no avail; but what astonished me most was that they kept always looking at my feet. Seeing no hope of obtaining their attention, I was leaving, not wishing to cast my pearls before swine, when one of them whispered to me to show them my left foot. Upon that, a woman said that their priest had told them that in the latter days false prophets would come, and that we were such: that we were malignant spirits escaped from the bottom of hell, and come to destroy their souls. 'But my dear hearers,' said he, 'would you know them, then when they visit you, ask them to uncover their left foot, and they will be found cloven like those of a cow or sheep. Those, however, who have not their feet cloven, are good people, and you can listen to them.'

"After this reply, I took off my shoe and stocking, but oh! my dear brethren, it is impossible to describe what passed in my heart, on viewing these poor people crowding round me to look at my foot. I immediately saw a great change on their countenances. Their fear and prejudices disappeared, and I had the joy of announcing the gospel to them. They listened with much attention, and I took the advantage of the priest's falsehood respecting the cloven foot, to show them that all the other things he said against us were alike false."

Another writes:—

"At ———, several heads of families encouraged me to open a school. But having seen the opposition of the priests who had formally declared that if they sent their children to my school, he would no longer receive them to mass nor confession, and would not baptize their children, and moreover that they would be damned, they withdrew. Meanwhile, some violent enemies of the gospel have advanced payment for some months' instruction for the children of ——— at S. (another village.) Thus the Lord turns into good the evil that these men propose, and will overrule those instructions, sooner or later, to His own glory."

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"At ——, the priest," (says another,) "prohibited the children from attending our school, adding that those who came should not be received to communion."

Another says :—

"A school teacher whom I desired to purchase a Bible from me replied, that their priests expressly forbade their purchasing them."

Another writes :—

"Several who had received us into their houses will receive us no longer, because the priest has commanded them to drive us away with blows if we speak to them of religion, but if we speak of politics or their farms, to receive us with friendship and offer us chairs."

It is painful to add to these deplorable facts, that the personal deportment of the priests toward your Agents has been exceptionable.

One of them has the following :—

"Mr. —— the priest, said that my books were nothing, ordered me from his house, and added, 'I forbid your selling your bad books in my parish.' He said he would not take the trouble to examine my books, and ordered me to leave his house immediately."

On another occasion, at an interview with a priest conducted on the part of the Agent with the utmost courtesy, the priest seized him by the arm to thrust him from the house, and he departed, saying to the priest, "The Lord bless and have mercy upon you."

"The priest of —— scarcely gave me (writes another) an opportunity to speak, when he pronounced me a heretic. How can you, said I, speak thus? It would seem, then, that it is as the world says, and I myself have heard, that you oppose the general reading of the living word of God, which is sharper than a two edged sword. Immediately he replied, who are you? where do you come from? I answered, it matters not, my books and my conversation sufficiently prove who I am. As he had said at the commencement of our discussion several hard things that I do not think I ought to repeat here, and having spoken to me a little angrily, I told him how much I regretted it, that I had not come with the intention of irritating him, but for calm conversation, and then bade him adieu."

When such has been the demeanour of the priests, it would be rational to expect similar or aggravated treatment from the people.

We make the following extracts :—

"It would be too much," says one, "to give you all the details of my reception. Some have said to me all sorts of evil things, others have driven me out of doors with broom handles. When I would speak to them of the love of the Saviour toward poor sinners, they have replied, we have our priests who preach to us, we have no need of the preaching of false prophets."

"A Carpenter asked me the price of my books, and took a tract. I thought as he moved that he was about to pay me, but he threw it into the fire. Immediately I desired that he should pay me, but he replied, go out of my house, I will pay you with blows. He even seized the spoke of a cart wheel to strike me, and I judged it prudent to leave, and return another time. 'Oh Lord!' adds the Agent, 'have pity upon them; this is the fruit of their religion.'"

"One man," says another, "followed me into two houses, and when I had read from the Scriptures, he said, do not listen to this man, he teaches a new religion contrary to ours. I replied, do not listen to this man, but listen to the word of God."

Your Committee feel that this is a dark picture, but instead of thinking that the opposition is so virulent as to threaten defeat to

every Evangelical enterprize, they consider that the greatness of the evil augments the necessity of effort, and that freedom from opposition in their circumstances would almost create a doubt of their principles, at least of their policy. Besides, they think that Romanism confesses its weakness by relying upon the physical strength of its friends, and shunning the fair field of argument and manly discussion.

Your Committee therefore draw no unfavorable omen from the views now presented. They have not created the darkness, but simply reveal it. Neither can they believe that the reluctance of men to receive the gospel argues exemption from the need of it, but precisely the reverse.

But we turn to a more refreshing view. Notwithstanding the recency of your Society's origin and labours, there is the most indisputable evidence that the favor of God rests upon it. Your Committee feel that they have been remarkably blessed in the character of their Agents. They possess a mildness of temper which is admirably adapted to their circumstances; they have peculiar simplicity of faith, which leads them, as if spontaneously, to the Cross of Christ, familiarity with Scripture, directness in their appeals, and thus far, their replies to cavilling objections have discovered a tact and discrimination which are invaluable. Take for instance the following circumstance mentioned by one of them.

"As I was leaving the house, a man arriving on horseback called me back; he was the master of the house. He began by saying to me, 'Are you for the Queen or the Patriots?' You go about every where and enter into all the houses. Some persons came to us before the troubles, making fine promises to us, and who have deceived us.' I then said to him, 'Listen, Sir, those who came before us, did not speak to you as I do now, as for what you say about the side I am on, I am on the side of God and his Holy Word; I do not bring you a new religion, as you have been made to believe; I respect your religious views and opinions, and wish only to speak to you of God and of his divine revelation, of the great love of God to us poor sinners, and of the necessity of giving our heart and affections to Him who died upon the cross for us.' During all this time the man stood very attentive, and said at last. 'If this is the case, I will not oppose you any more.'"

We give one more extract relating to a quarrel which the landlord of one of the agents wished to force him into, and in which meekness of spirit, and unwavering courage, are eminently displayed:—

"Dec. 4.—I must mention that in dining with our landlord yesterday, he said to us, 'I have been all the morning at the church where the curate from the next village was preaching. He gave us an excellent sermon, all against you.' We asked him what it was he said about us. We talked some time, and at the conclusion we remarked, that all he had spoken against us was untrue. 'Do you say that our priests would tell us a falsehood.' 'Yes,' said L. He then got into a dreadful passion, and threatened to give me a beating. When I did not try to defend myself, nor even say an improper word to him, he caught hold of a knife, but finding that L. did not resist him, his rage became ungovernable, and he tried to get at his gun, but could not. He then gave me his butcher's knife, thinking that I would defend myself, but I threw it across the room, saying in the words of the Saviour. 'All they that take the sword shall perish with the sword.' I seriously spoke to him on the subject of his soul, but he replied that he did not think he was sinning, as he was trying to kill me in the cause of religion."

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The following circumstance furnishes an exemplification of the precept, "do good to them that hate you." An Agent writes:—

"A person told me the last time I met him, that if I visited him, and especially if I spoke to him of the Scriptures, he would put me out of doors. He also said, that if all were of his sentiments, they would burn our books. I told him that our religion was different, teaching us to love our neighbours, and that if we could do him or even the priest a service, we would be ready to perform it.

"For several months this poor man did not neglect injuring us when he was able; but at last the Lord brought it about, that he had occasion to wait some time near our house. The day was cold, and we invited him to enter and take some food, which he did not refuse; and having been detained a long time, we offered him a bed with us, which he accepted. Thus the Lord enabled us to do towards him what we had said, and thereby filled us with great delight. We hope that this will turn out for the glory of God."

### SUCCESSFUL RESULTS.

Under this head much could scarcely be expected, the field being so peculiar, and the efforts so novel and recent. But your Committee find their strongest faith to be almost exceeded by the actual success, although in itself not large compared with the work to be done.

In reference to the results, it may be generally remarked, that some who at first rejected the scriptures have been persuaded by scriptural arguments to purchase or read them; prejudices have been removed, and access to many individuals has in consequence followed. A spirit of inquiry has been aroused; the mental stagnation, the religious monotony which has so long characterized the land has been disturbed, and we hope for results like those which followed the troubling of the waters in the pool of Bethesda.

It has come to the knowledge of the Committee, that several families, besides single individuals, are on the point of leaving the Church of Rome; and there is little doubt but that one great obstacle to the rejection of that system, is to be found in the inconvenience that would result in procuring the privileges of marriage, baptism, and burial.

The influence of your Agents' holy example and their labours, is not confined to the French Canadian population, but extends to our countrymen speaking the same language, and of the same faith with ourselves, upon many of whom, scattered among the French Canadians, they have had a most beneficial effect. To the children of these, who almost all speak French, and who are frequently deprived of other means of religious instruction, your Agents have free access, and will thus be likely to prevent them from adopting the errors of Romanism, or falling into practical heathenism, which has frequently resulted from a residence among a Roman Catholic community.

There can be no doubt also, that one happy result of your Society's labors, will be increased attention on the part of the Romish Clergy to the subject of education in their parishes. Some priests have promised to open free schools in a short time, thinking that under

their own supervision, they would be more harmless than otherwise ; and your Committee cannot but rejoice that some instruction will thus be given, though not precisely what they would prefer.

The simplicity of the following narration, and the interesting nature of the facts it presents, constrain us to give it an insertion :

" A young man whom the priest had not been able to turn away, said, ' since I have read and prayed, I have reflected much upon the way of serving God, and forsaking sin. I have tried to pray as you do, and when I have said a few words, I cannot go on, for I know not how to say more, and nevertheless God wishes that we should ask of him many blessings. So I should be glad to pray with you, that you may tell me if my prayers are good or not.' I endeavoured to show him that God did not ask long prayers, but simply that we should lay before him the desires of our hearts ; and to make my meaning plain, I told him that if his son wanted to day a pair of stockings, he would not ask for a cap, and that after having received the stockings, if the next day he wanted a cap, his prayer would not be for the stockings."

The following statements will interest the friends of evangelical truth.

" A beggar, who was threatened with eternal death if he did not give up his Testament, said that neither the priest, nor any other person should make him abandon it ; that he had long wished to have it, and now that I have it, said he, I will keep it, and I will not give it up for the price of a horse. The Lord be praised that He has given this poor Canadian so great a love for the truth."

" Another has said that since the New Testament has been in his house, peace and consolation reign there."

An Agent says :—

" A man came to-day to borrow a book, to whom we lent a Testament, which he carries to the field when he goes to work, that he may read without molestation. He has since called to see us, and we read and prayed together."

While noticing these general results, it is with the deepest gratitude to God that your Committee have to report, that besides several cases in which such a change of views has taken place as to warrant the hope of conversion, ONE bright example of the power of the gospel on the heart and life, has been produced through the instrumentality of the Agents in your employment. We shall extract rather largely from the journals of the Agents relative to this interesting case.

" The first who has received the gospel in truth is a young man newly married, and of a respectable appearance, whom brother Moret in one of his journeys happened to meet, and address on the salvation of his soul. What was the joy of our brother when he learnt that he had possessed a Bible for a year back. What gave rise to his procuring this precious book, was, that for many years he worked with a person who spoke to him sometimes of religion, but not of conversion, for he was not himself converted. He frequently read the Bible without understanding it : saying, however, it was the truth, yet continuing to live the same life. Last winter Mr. Lapelletrie had some conversation with him, and sold him the Bible I have mentioned, and every time he went to Mass he took it with him. When he wished to marry, he took his Bible to the priest who was desirous of taking it from him. They had a long discussion, but at the conclusion he declared to the priest that he would keep the Bible. Brother Moret continued to visit him, and when the time of dedicating the Mission House at the Grande Ligne arrived, he wished to be present. There he was completely enlightened respecting the way of

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salvation, and on that day he said to Jesus, 'I will, indeed, bear thy reproach.' I shall never forget the expressions of humility, and of joy and happiness which marked his countenance, during a conversation which the Rev. Mr. Kirk had with a Canadian; he appeared so convinced of the great truths of the Gospel, that he could not restrain himself from entreating his countryman to be converted. Since then we have had the joy of seeing him walking faithfully in the midst of persecutions, although repulsed by his father and family. He has the satisfaction of seeing his wife, her sister, his mother-in-law and a nephew, partakers of his sentiments. These last, convinced of the truth, bear the reproach of Christ also, although they are not yet so enlightened."

The Agent subsequently writes:—

"We have further learnt that the priest of the newly married man mentioned in our journal, has just paid him a visit. 'You are then a Protestant,' said the former. 'No,' replied he, 'I am a Christian.' The conversation was long, and it appeared that the priest was put to confusion. May the Lord hear our prayers and supplications in favor of the priests, and cause to arise from their number many like to those great men who shone in the times of the Reformation. The Lord is all powerful to do it, and we expect every thing from his good hand."

And again he says respecting him:—

"I cannot pass in silence the joy we felt on New Year's day, after a visit he made to his father-in-law and father. The former received him rather kindly, but his own father refused to give him his blessing, and uttered all kinds of execrations against his son, Luther, Calvin, and the Swiss. However, our friend conducted himself in the meekest manner, and according to the requirements of the gospel."

The following graphic account of a visit he made to a priest with one of the Agents, will show still more his firmness in the faith. Having saluted the priest, says the Agent:—

"I said to him, I have had the opportunity of reading the Bible to some of your parishioners, which they found very good. They said, however, you had forbid them to allow us to enter their houses, because our Bibles were falsified, and were very desirous that I should call on you and compare my Bible with yours.' 'Yes, certainly,' said the priest in a rage, 'I forbid you to read in my parish; who has told you to come here?' I replied, 'It was the Lord.' On that he said something which I do not recollect, and I said, 'as we ought to give a reason of our faith, we are come to present our Bible, in order that you may prove that it is bad.' He immediately rose to show us the door. M—— then spoke. 'Is this the love of the apostles when any went to ask advice, that they should thrust them out of doors as you do, and put themselves into such a passion?' 'What! what,' said the priest, taking his head between his hands, like a person out of his reason, 'do you make yourselves like the apostles.' 'It is not we,' said M——, 'who say they are the successors of the apostles; it is you, and certainly you resemble them very little by your treatment of us.' After some more words, with the greatest contempt he opened the door for us to depart, which we did, without being able to get him to compare the Bibles."

This young man talks of devoting himself to the work of the Lord, and is much engaged in prayer, and enquiring as to the path of duty. He has had a tolerably good education, and with some further instruction, would be, to all appearance, a very suitable labourer. From the converts, we may hope to be in part supplied with labourers, but to realize this expectation, there is an absolute need of an ordained minister qualified to train them up for the work.

The following details respecting another family which has entirely

left the Church of Rome and become Protestant, are highly encouraging:—

"Some time after our arrival M—— came to see us, and we had a very interesting conversation with him. Among the Canadians he is thought very well instructed, has a good reputation, and in general is respected by all, especially since the rebellion, before which he had given several persons good advice, which they despised. He asked us if we would go and keep school in his house, giving for a reason, that dwelling *three* miles from us, the young children would not be able to go to us in bad weather. We spoke a little about the arrangements of the school; he then begged us to pay him a visit. Brother —— and I went there at his request. After having read some portions of the Word of God, and made the application of it to each, Madame ——, who seemed to us very attentive, said to us, 'Sirs, what you say is very fine and very good; but listening to you will not make me change my religion.' We continued our visits in exhorting them to be converted to the Lord Jesus. We established a school in their house, as a commencement to which we had seven children. During the first days, the father and mother took part in the school, and appeared to relish the reading and explanation of the Word of God given to the children, notwithstanding all the evil which the priest of the parish could say against us from the pulpit in their hearing. Even that which he intended should turn them from the truth, only made them perceive it more clearly; for Madame —— told us that it was her priest who had converted her, and in this way:—'After having heard you,' said she, 'the following Sabbath, some thing said to me not to go to mass, and another thing said to me to go to it. I was thus in strife for a long time, but at last I allowed myself to be gained over, and went there. The priest spoke so strongly against you, and made such a scandalous discourse, that I said certainly he is a liar; he has for a long time deceived us; I have done with him, he shall see us no more.' 'What struck me above every thing,' said she still, 'was his wishing to show us what you sought in your prayers. Returning to my house, I threw myself on my knees at least ten times, and prayed in a way I had never done before. After I was comforted, I said, it is certainly God who has conducted me to Mass, in order that I should be persuaded of the deceit of the priests and of the truth of the Bible. Before you came, the priest announced that you were false prophets, and that we must be on our guard against you, but for myself, I had a great desire to see the false prophets, to know what appearance they had, if they were persons different from ourselves. Now I have seen and heard you, and I can say how joyful my heart is. I know en what side is the truth, &c.' We have had the joy of seeing her weeping on account of her sins."

It is a general truth, that if the influence of the priests was not brought to bear against your Agents, they would in numerous cases be received with open arms, and would find a field white to the harvest. It is in place here to give two extracts, the first showing the bigoted opposition of the priests, and the other the credulity of some of their followers.

"DEAR SIR,—You know the commencement of the mission at —— . You are also aware of the rage of the priests, which since I have been here has not in any way diminished, but on the contrary is greater. Some priests living about our neighbourhood met lately, in order to see in what way they could best succeed in crushing the Lord's work, and in order to attain their end, they have now commenced to publish from their pulpits that whoever should listen to us or send their children to our school, should not be allowed confession, their children would not be baptized, and they themselves deprived of all church privileges. Further, whosoever should even touch our clothes, should be cursed and eternally damned. (*maudit et damné pour l'éternité.*)"

Another Agent writes:—

"In the course of our conversation, those present said, that their priest had chased away the grasshoppers two years ago. That the evening before, the fields were

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full of these insects, and the priest had offered up a prayer and next morning they were all found dead. They also said that he had the power of putting out the fire when a house was in flames: and that there was a house at Montreal which was on fire, and the Bishop went to it and having put a piece of cloth on a pole and offered prayer, the fire was then extinguished."

This sketch of success attending the efforts made to spread the Gospel in Canada, would be incomplete if we did not speak of the labours of the Montreal Auxiliary Bible Society, and of the Mission at Grande Ligne, which has been already mentioned. This is still a flourishing station, the number of church members being about forty, and the children under instruction ninety, several of whom are supported entirely at the Mission House by benevolent friends at a distance. The gospel has established itself here, in the heart of a Roman Catholic population, and the sweet Sabbath-bell has broken the silence which reigned for ages. Though this Mission is not officially connected with your Society, and has been chiefly sustained from contributions made in the United States and in Switzerland, there is between us mutual friendship, and we heartily pray for their abundant prosperity. The large Mission House was opened on Sabbath the 9th August last with services of a very interesting character, in the French language, conducted by the Rev. E. N. KIRK, of New York, and the Rev. L. ROUSSY. The morning service was attended by about 150 persons, several of whom were from New York, and others from Montreal. About two-fifths were French-Canadians, including the members of the Congregation.

The following extracts of a letter from the Rev. L. ROUSSY, relative to the mission, which appeared some time since in the *New York Observer*, are deserving of re-publication:—

"Since the end of last summer we have been cheered by the conversion of six persons, of whom I will now give some account. The first is the mother of a family quite advanced in age, living eight leagues from here. I visited her regularly for several years once a fortnight, though I observed nothing more than a desire to have the gospel read. She lived in a marshy wood, and her countenance expressive of nothing but stupidity, seemed in perfect harmony with her rude and miserable dwelling. Often the thought suggested itself to me to stop my visits to her, so impossible did it appear to me that she would ever be able to understand the gospel. By degrees, however, the word of the Lord dissipated the darkness of her understanding. The heart so long shut, seemed to open and understand that the gospel alone is the truth. This revived my courage. The world now began to despise her and all the family, and even to persecute them. One night the door of their little cabin was broken in with stones. Opposition, far from making her look back, which I considered almost inevitable, only served to urge her forward, and make her love the gospel more. She listened to it with greater attention, saw her need of being born again, was deeply distressed on account of her sins, and sought from Christ, the friend of the poor and needy, the pardon of all her offences. From that time she seemed indeed transformed; her expression of stupidity was changed for one of joy, peace, and confidence in Christ; to cold indifference has succeeded a fervent and profound attachment to the Saviour and his word. Her husband is much less advanced, though he is very intelligent: he is a man who made his family suffer considerably before he was influenced by the gospel; he was proud, intemperate, cruel, and hated by all, and literally a bad father, a bad husband and a bad neighbour: but in all these respects he is now greatly changed. The gospel has triumphed over many of his vices.

"It is not at Grande Ligne alone that the influence of the priests is decreasing,

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it is generally throughout the country. Ever since the late troubles, the Canadians have no fear of speaking openly about the errors and abuses of their religion, of the cupidity, hypocrisy, and antichristian conduct of the clergy, which before they only dared to mention in whispers. But there is too much reason to fear that this people will fall into infidelity after rejecting the disgusting errors of popery, unless the glorious gospel of Christ is speedily proclaimed to them. May God in his infinite mercy send forth many messengers of glad tidings, that a great light may arise upon this poor people seated in the region of the shadow of death. All the priests in the neighbourhood employ their thunders against us and our hearers. They have been announcing for some time their intention of uttering sweeping excommunication against all who had forsaken their holy mother the Romish Church, and of transforming them into mad wolves and long tailed beasts, which formerly was enough to strike terror into the heart of any Canadian. A few days after, a report was in circulation that all our men were transfigured in this style, and the most stupid as well as the knavish, repeated the story even after they had seen them in human shape. These absurdities, which are now hardly believed by old women, aid the progress of the gospel more than the priests are willing to believe. Wretched men, they are exhausting all their efforts to prevent the spread of the kingdom of Christ; they have reason to be afraid of the light; but they can never succeed. The truth, the word of the Lord sharper than a two-edged sword, will make the monstrous and rotten edifice that Rome has constructed tremble to its base. The triumph of the gospel in Grand Ligne is a settled question, even in the eyes of the most careless, who say, 'It is the right way, and we ought to walk in it.'

In reference to the distribution of the Holy Scriptures by the Bible Society among the French Canadians, the Annual Report of that Society remarks as follows:—

"In last year's report, the progress of the work of distribution among this interesting people, was given at some length, and it is with unfeigned pleasure that your Committee inform you of its continuance, and *very great* increase. A short time after the publication of last report, our indefatigable distributing Agent, Mr. P. V. Hibbard, found in several contiguous parishes that the Priesthood were not only perfectly willing that the New Testament should be circulated amongst their people, but expressed their anxiety that such might be the case; and aided your distributor by their countenance and recommendation, and, in some instances, by actually purchasing Testaments in quantities of two and three dozens for future distribution by themselves. These facts are highly encouraging, and call for renewed gratitude to the God of the Bible for honouring us in making us the instruments of communicating the way of salvation to so many of our fellow-men, who have hitherto been kept from perusing the oracles of the living God in their own tongue.

"Encouraging as are these accounts, yet the same friendly disposition to the free circulation of the Scriptures is not, we are sorry to say, general among the Roman Catholic clergy.

"Mr. Hibbard has distributed, during the year, 100 Bibles and 1076 Testaments; being an increase of 764 copies over last year, or nearly *three fold* the distribution of last year. To God be the glory."

The next extract relates to a visit made by Mr. HIBBARD to the Roman Catholic Bishop of Quebec, to endeavour to obtain his consent for the priests to allow their people to receive the Scriptures:

"After arriving there and obtaining an audience with him (being received by him very kindly) he said that if the Bible Society and the distributors were Roman Catholics, he should not hesitate to approve of their circulating the New Testament; but as we were Protestants, he did not at present know what he should do, but that he would take the matter into consideration. On being informed that the distribution would be persevered in, and that the several Curés would be asked if they would allow it, he said that we might; and he hoped they would treat the distributor with civility."

The manner in which Mr. HIBBARD has been received by the people is described as follows:—

“ Sometimes the Distributing Agent meets with stern opposition, and has to encounter ignorance, bigotry, and prejudice; at other times the Scriptures are received with pleasure—with gratitude—and, in some cases, with tears of joy. The light of Divine Truth has thus produced in the minds of some, permanent good effects. In one instance, a person who had received a Bible, and carefully read it, was, when in great affliction, enabled by the grace of God to cast all his care on him, and even to rejoice in the Lord Jesus. This is the same person who went with Mr. H. to visit through the parish, and who took such an interest in the distribution of the Scriptures.”

### THE SOCIETY'S MISSION STATIONS.

These are 1st, MONTREAL, where *Mr. Lapelletrie* has a congregation of about fifty persons, of whom over twenty are adults, all formerly Roman Catholics; of these, eight at least are considered converted. A room has been secured for the regular services on Sabbath and Thursday evening, which have been hitherto constantly held; and an Evening School for teaching the common branches of Education and Singing has been commenced. Several very hopeful cases of inquiry have recently presented themselves, and the field of labour is becoming too great for one to occupy: additional aid is therefore anxiously expected.

2. BELLE RIVIERE, at which *Mr. and Mrs. Amaron* reside. A school has been opened by the latter, which is attended by about a dozen scholars. This is a very encouraging mission, and the Lord has been pleased already to give seals to the labours of his servants.

3. PETIT BRULE, where *Mr. A. Moret* has a small school during the day. It is intended that this laborious servant of the Society shall proceed soon to St. Andrews, at which and in the neighbourhood, many encouraging openings present themselves.

4. TERREBONNE and neighbouring country, the station of *Messrs. Vessot and Prevost*. Our respected brother and his colleague are indefatigable in their labours, which, through the Divine favour, have been blessed to at least one person, who had united herself to the Church of Rome, from which she has been happily brought back, giving evidence at the same time of conversion to God. It is proposed soon to remove this station to the neighbouring village of St. Therese.

It is encouraging to have to mention that various places present favorable opportunities for establishing missions. May the Lord of the harvest send labourers to occupy the ground!

### FUNDS OF THE SOCIETY.

From the statements furnished by the deputation, it will be seen that the total amount of their collections in Great Britain was £378 19s. 3d., a great part of which may be looked upon as annual subscriptions. This, no doubt, is a small sum, but when it is considered that the Society was previously wholly unknown in the mother country, that so many institutions of long established fame occupy

the field, and that much time had to be spent in procuring the organization of the Committees formed in Great Britain, and on the Continent—it will be readily conceded, that no more could be expected from the labours of the deputation, who were to be regarded in the light of pioneers to break the way for future operations. The expenses of the deputation were unusually small, being only £270 7s. 6d. sterling, leaving a balance of £108 11s. 4d to the Society.

The Treasurer's account shows the expenditure for 1839 and 1840 to be £530, and the receipts only £514 13s. 9d., making a balance due to him of £15 6s. 3d. The lists of donations and subscriptions appended will show to whose liberality your Committee have been indebted for the ability to carry on the operations of the Society; and while they return thanks for past favours, they would earnestly press on all the friends of the gospel, a liberality commensurate in increase with that of the Society's anticipated exertions.

#### PRAYER ON BEHALF OF THE SOCIETY.

The Committee earnestly request that the Society and its object may form a subject of prayer in the closet, at the family altar, and at church meetings, and particularly at the Missionary Prayer Meeting which is held on the first Monday of each month. The Committee request also the same favour in behalf of the progress of evangelical truth in Switzerland and France.

#### CONCLUSION.

The efforts of your Society are not ostentatious. Your Agents are clad in plain clothing, of simple manners and life, and convey instruction with simplicity; and for this very reason are, we think, the class of labourers needed. It is the confession of a Cardinal, says the Secretary of the Evangelical Society of Geneva, "We have no fear of the Protestant ministers in France, but it is the Agent in his blue frock, who comes from the Bible Societies, that we dread." This remark is still more forcible when applied to Canada, for Protestant ministers here do not come in contact with the Roman Catholic population.

It is with the firm conviction of the entire suitableness of such labourers, that your Committee have sent to Switzerland for a reinforcement of *six*, while with a view to increase our influence, and to provide a superintending hand for the concerns of the Society, which will soon become complex, and will demand the total energies of at least one man in their supervision, we have written with earnestness for *one ordained minister* from the same country. Should one be procured, your Committee feel authorized to say, that the Society will still maintain its catholic character, and by the union of various sects in its support, will preserve itself from the domination of any.

The other mode adopted for advancing the Society's interests, is by the publication of an "Occasional Paper," designed to inform our

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friends at a distance, (as well as ourselves,) of the progress of the work, that their feelings may be heartily enlisted in its maintenance. It is published at intervals, as there may be interesting matter at hand. Four numbers have already appeared, and the series will continue. This paper is sent gratuitously to all who receive it.

These means of influence, we cannot doubt, are well chosen. But they are feeble when brought in contrast with the mighty work which they aim to effect. Popery has established itself firmly in this community; the faith which the first French settlers brought to this country more than two centuries since, has been pertinaciously preserved, and still holds more than five-sixths of this population in its bondage. Even Rome herself exults in her supremacy in Canada, and boasts that the efforts of Protestantism have been paralyzed, and that the establishment of a better system has been secured. And the "Society for the Propagation of the Faith" has triumphantly said in its last Report, that the Dioceses of Quebec and Montreal are "strong enough in some sort to hide from sight under an immense orthodox majority, the scattered congregations of sectarians."

But in this conflict, the battle will not be to the strong. There are predictions of Scripture, and designs of grace, which stand forth before your Committee as the glorious and infallible harbingers of triumph.

Though we wrestle against principalities and powers, against spiritual wickedness in high places; though we view in prospect the multiplied and almost boundless energies and wealth of Rome arrayed against us; though we see the mass of the community firmly set in opposition; and though motives of self-interest may induce many to stand aloof, who secretly and under cover would rejoice in our success; though these obstacles stand as high barriers before us, your Committee feel that every mountain which obstructs the way of the Lord is to be brought low, and that the eye of faith can discover that "they that be with us are more than they that be with them;" and they fully believe that the Lord God will dash the systems of error like a potter's vessel, and exalt His name by the victories of his truth. We predict nothing as to the *rapidity* of this victory, we rest in the predictions of Jehovah of its *certainty*, and would wait in patience, not for our triumph, but the triumph of GOSPEL TRUTH.

Subscriptions in aid of this Society will be received by the Treasurer, W. LYMAN, Esq., or by the Secretaries, the Rev. C. STRONG, and Mr. J. COURT. And as follows:—

*London*: MESSRS. WILLIAMS, DEACON & Co., Bankers, 10, Birchinn Lane, *Woolwich*: Capt. ANDERSON, R. A. *Carlisle*: JOSEPH FERGUSON, Esq. *Brighton*: Capt. H. YOUNG, 24th Regt., Rock Gardens.

*Edinburgh*: R. HALDANE, JUN., Esq., W. S., 34, Drummond Place, and A. BONAR, Esq., Leith Bank. *Glasgow*: J. S. BLYTH, Esq., Virginia Street, and J. D. BRYCE, Esq., Fife Place. *Greenock*: Baillies MARTIN and MUIR. *Paisley*: Rev. R. BURNS, D. D., and Rev. W. NESBIT. *Hamilton*: J. MATHER, Esq.



## DONATIONS AND SUBSCRIPTIONS

Received by the Rev. W. Taylor and Mr. J. Court, in aid of the Funds  
of the French Canadian Missionary Society, in Europe in 1839 and  
1840.

<i>In Glasgow.</i>			
£107 12s.			
Andrew Mitchell... ..	5 0 0	D. M'Kinlay ... ..	£1 1 0
J. & W. Campbell ... ..	5 0 0	Gilkison & Brown. ... ..	1 1 0
W. & H. Robertson ... ..	5 0 0	William Collins ... ..	1 1 0
J. D. Bryce ... ..	5 0 0	William Neilson ... ..	1 0 0
James Playfair. ... ..	5 0 0	James Finlay... ..	1 0 0
John Laurie & Co. ... ..	5 0 0	A. Tennant. ... ..	1 1 0
George Stewart ... ..	6 1 0	Walter Buchanan.. ... ..	1 1 0
W. Gilmour & Co. ... ..	3 3 0	William Gourlie... ..	1 1 0
G. Smith & Sons.. ... ..	3 3 0	John Crum. ... ..	1 1 0
Richard Kidston ... ..	2 0 0	William Wingate.. ... ..	1 1 0
W. P. Paton ... ..	2 0 0	Mrs. Latta, per Mr. Gemmell	1 1 0
John Cuthbertson.. ... ..	2 0 0	James Beith ... ..	1 1 0
James Mitchell. ... ..	1 1 0	W. Kerr. ... ..	0 10 0
Reid, Robertson & Co.... ..	1 1 0	Mrs. Preston ... ..	0 10 0
Hugh Cogan ... ..	1 1 0	Miss Preston... ..	0 10 0
R. Bartholomew ... ..	1 1 0	Miss G... ..	0 10 0
Alex. Abercromby. ... ..	1 0 0	Cash.. ... ..	0 13 0
Henry Paul. ... ..	1 0 0	Children of Mr. Bishop's S.	
William Wilson ... ..	1 1 0	School Gorbals.. ... ..	0 18 0
James Keyden.. ... ..	1 1 0	D. M'Intyre ... ..	0 12 6
Hugh Brown, jun. ... ..	1 1 0	P. Cumming.. ... ..	0 10 6
John Leadbetter ... ..	1 0 0	R. Burns (late of Montreal)	
Robert Fleming ... ..	1 1 0	and other mechanics ... ..	0 7 0
D. M'Michael & Co.. ... ..	1 1 0	Alex. Anderson ... ..	0 10 0
Tannahill & Robertson ... ..	1 1 0	A. Friend ... ..	0 10 0
John & Charles Risk. ... ..	1 1 0	A. Stewart. ... ..	0 10 0
D. Anderson ... ..	1 0 0	R. Lockhart ... ..	0 2 6
John Anderson ... ..	1 1 0	M. M'Callum. ... ..	0 10 0
James Anderson ... ..	1 1 0	Mrs. R. Frame ... ..	0 10 0
Archibald Harvey.. ... ..	1 1 0	John M'Intosh & Co. ... ..	0 10 6
S. Wilson ... ..	1 1 0	British Linen Co. Bank,	
A. Cuthbertson .. ... ..	1 1 0	(Interest). ... ..	0 2 6
D. Cuthbertson ... ..	1 1 0		
J. King & Son. ... ..	1 1 0	<i>In Paisley.</i>	
John Wilson ... ..	1 1 0	£42 4s. 9d.	
J. Harvey... ..	1 1 0		
W. Wilson, Ingram Street ..	1 1 0	Collections Relief Church,	
William Mathieson ... ..	1 1 0	Canal Street. ... ..	£5 0 0
A. Morris ... ..	1 0 0	do. do. do. Thread Street	4 3 9
Robert White ... ..	1 1 0	do. Secession do, Abbey Close	10 0 0
Ross & M'Leod ... ..	1 1 0	James Forbes... ..	2 0 0
Robert Weir ... ..	1 1 0	John Hart... ..	2 2 0
J. & J. Black... ..	1 1 0	Dewar Watson. ... ..	2 2 0
Patrick Mitchell ... ..	1 1 0	James Harvey.. ... ..	2 0 0
G. L. Walker. ... ..	1 0 0	John Stewart... ..	2 0 0
Allan Buchanan ... ..	1 0 0	Rev. W. Nisbet ... ..	1 5 0
William Buchanan ... ..	1 0 0	James Drummond. ... ..	1 0 0
John Kirkwood ... ..	1 1 0	William Brand. ... ..	1 0 0
John Jamieson. ... ..	1 0 0	A. M'Nair.. ... ..	1 0 0
		Thomas Greenlees. ... ..	1 0 0
		William M'Kerrell ... ..	1 0 0
		James Pollock.. ... ..	1 0 0

James Finlay... ..	£1	0	0
A. Hutcheson... ..	1	1	0
Baillie Ritchie... ..	0	10	6
John Haldane... ..	0	10	0
John Auld... ..	0	10	6
Thomas Gilmour... ..	0	10	0
John Scott... ..	0	10	0
W. Phillips... ..	0	10	0
A Wilson... ..	0	5	0
Miss Brown... ..	0	5	0

In Greenock.

£72 2s.

Collection at Public Meeting, less expenses... ..	£2	12	3
John Gray... ..	5	5	0
Alexander Allan... ..	5	5	0
Thomas Fairrie... ..	2	2	0
Robert Roxburgh... ..	1	1	0
John Roxburgh... ..	1	1	0
William Martin... ..	1	1	0
Bryce Allan... ..	1	1	0
James Allan... ..	1	1	0
William Orr... ..	1	1	0
A. Fairrie... ..	1	1	0
A. Muir... ..	1	1	0
William Macfie... ..	1	1	0
Robert D. Ker... ..	1	1	0
James J. Grieve... ..	1	1	0
A. M'Leish... ..	1	1	0
Robert Glass, jun... ..	1	1	0
A. Campbell... ..	1	1	0
Robert Steel... ..	1	1	0
A. Baine... ..	1	1	0
J. Leitch... ..	1	1	0
W. Baine, jun... ..	1	1	0
R. Duncan... ..	1	1	0
N. Browne... ..	1	1	0
Duncan Weir... ..	1	1	0
John Denniston... ..	1	1	0
James Stuart... ..	1	1	0
Charles C. Scott... ..	1	1	0
Captain J. Kelso... ..	1	1	0
Andrew Lindsay... ..	1	1	0
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Thomas Carmichael... ..	1	1	0
James Johnston... ..	1	1	0
P. M'Farlane, D. D... ..	1	1	0
Andrew Ramsay... ..	1	1	0
Thomas Hamblin... ..	1	0	0
A. Campbell... ..	0	10	6
Alexander M'Gill... ..	0	10	6
George Adam... ..	0	10	6
James Miller... ..	0	10	6
John Haddow... ..	0	10	6
William Walker... ..	0	10	6
John M'Kenzie... ..	0	10	6

J. Haddow, jun... ..	£0	10	6
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John K. Gray... ..	0	10	6
W. A. Macfie... ..	0	10	6
J. Macmillan... ..	0	10	6
Alexander Shearer... ..	0	10	6
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Mathew Orr... ..	0	10	6
John Walker... ..	0	10	6
Mrs J Orr... ..	0	10	0
Mrs Anderson (Kilblain)... ..	0	10	6
Mr. Hubback (Berwick)... ..	0	10	6
Mrs. Kerr... ..	0	7	6
J. C. Kayser... ..	0	6	0
Mrs. R. Macfie, J. Macfie, J. Cameron, A. Laing, W. Stewart, T. Thompson J. Poe, W. Scott, H. Cameron, J. Jamieson, Sharp, John- ston; Misses M. Watt, John- ston, E. Johnston, Lusk, Hercus, Rodger, Laughten; Dr. Spiers; two Friends; P. Drummond; each 5s. ... ..	5	10	0
A Friend... ..	0	3	0
Miss Johnston... ..	0	4	9
Miss Caird... ..	0	3	6
Mr. J. Kerr, a Friend. Mrs. P. Aitken, Kitty Smith, Mrs. Bunten, a Friend, Miss Mac- foreland, each 2s. 6d. ... ..	0	17	6

In Edinburgh.

£63 13s. 6d.

Donation from the funds be- longing to a Committee formerly existing for pro- moting Missions among the French Canadians, & R. Haldane, jun., Esq... ..	60	0	0
Mrs. Bruce... ..	1	0	0
Hon. Augusta M'Kenzie per Captain Grove... ..	1	0	0
Captain Grove... ..	0	10	0
James Young, Elm Grove... ..	1	1	0
Miss W... ..	0	2	6

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*In Peebles.*

£s.

Donation from Female Miss. Society, per Miss Marshall £2 0 0  
 Collection, 21st.. July ... 2 0 0  
 Donation from Peebles Aux. Bible Society, per Rev. Mr. Adam. ... 3 0 0  
 A Friend ... 1 0 0

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Mrs. Kirkwood, Kirkintulloch £5 0 0  
 Stewart, Brothers, Kilmarnock 2 2 0  
 Collection at Public Meeting in Hamilton .. 3 2 0  
 Donation from Congregational Church, in Hamilton, per Rev. J. Kirk ... 5 0 0  
 Donation from the Rev W. Miller's congregation in Whitburn. ... 6 0 0  
 Donation from United Associate congregation in Stockbridge. ... 3 0 0  
 William Williams, Dalkeith. 5 0 0

Donation from United Associate congregation, Dalkeith, per Rev. Mr. Brown ... £16 0 0  
 Donation from Society for religious purposes, connected with the United Associate congregation in Biggar.. 5 0 0  
 Donation from United Associate congregation, Cambusnethan, per Rev. Mr. Scott. 6 1 0  
 N. M'Nair (Campbelltown) 1 0 0  
 J. Fergusson (Carlisle). ... 10 0 0

*In London.*

£18 2s.

J. M. Molyneux. ... £10 0 0  
 Joseph Gurney ... 2 2 0  
 Hon. Dowager Lady Grey. 2 0 0  
 Miss Lemon... 3 0 0  
 Hon. & Rev. Baptist Noel. 1 0 0  
 Capt. W. Anderson, (Woolwich) ... 1 0 0

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Total Collections in Europe. £378 19 3

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Rev. N

Dr. *French Canadian Missionary Society in Account Current with W. Lyman, Treasurer.* Cr.

<p>To paid Passage and Provisions for Agents from London, £37 18s. 3d. Sterling. ... .. £45 14 5</p> <p>— paid for supply of Rev. W. Taylor's pulpit, during his absence in Europe. ... .. 120 7 6</p> <p>— paid Printing, Duties, Postage, Travelling Expenses, and other miscellaneous charges ... .. 45 0 9</p> <p>— remitted to Geneva, to pay for passage and outfit of Agents, £75 Sterling .. ... .. 91 4 9</p> <p>— paid Sustenance and Clothing, Rent, Travelling Expenses, &amp;c. of Agents .. ... .. 172 12 7</p> <p>— paid for Furniture, including Horse, Waggon and Sleigh. ... .. 55 0 0</p> <hr/> <p style="text-align: right;">£530 0 0</p> <hr/> <p>Balance due Treasurer .. ... .. £15 6 3</p>	<p>By Donations, 1839, as per list, see page 39 .. ... £169 0 9</p> <p>— do. 1840, do. do. 40 .. ... 150 0 9</p> <p>— Amount received from Deputation, being balance of Collections in Europe, after deducting expenses, less balance in the hands of Messrs. Williams, Deacon &amp; Co., London (£8), £100 11s. 9d. Stg. 121 18 0</p> <p>— Remittance from Edinburgh Committee in Jan. 1840, through Colonel Wilgress, £50 Stg. ... .. 61 2 3</p> <p>— Remittance from W. B. Gurney, Esq., London, £10 10s. Stg. ... .. 12 12 0</p> <p>By Balance due Treasurer, carried down ... .. 15 6 3</p> <hr/> <p style="text-align: right;">£530 0 0</p> <hr/>
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Montreal, February 1, 1841.

Audited by  
J. H. MAITLAND,  
THOMAS WILSON.

E. E.

WILLIAM LYMAN, *Treasurer.*

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## SUBSCRIPTIONS AND DONATIONS

FOR 1839,

*In aid of the Funds of the French Canadian Missionary Society.**In Montreal.*

£132 16s. 3d.

Lieut. Col. Wilgress. ... ..	£11 0 0
Rev J. Thompson ... ..	5 0 0
J. R. Orr.. ... ..	5 0 0
Capt. A. Young, 24th Regt.	5 0 0
Dr. Holmes ... ..	5 0 0
J. Murray, 24th Regt... ..	5 0 0
James Court... ..	5 0 0
John Dougall. ... ..	5 0 0
Henry Vennor ... ..	5 0 0
William Lunn ... ..	5 0 0
James Ferrier. ... ..	5 0 0
Hon. P. M'Gill... ..	5 0 0
S. S. Ward ... ..	5 0 0
Mrs Ogden ... ..	2 10 0
Capt. Maitland ... ..	2 10 0
William Lyman.. ... ..	2 0 0
James Connell ... ..	2 10 0
A Friend, per Capt. Maitland. ... ..	2 10 0
John Mathewson. ... ..	2 10 0
H. W. Hitchcock (St. Therese). ... ..	1 0 0
Samuel Hill (Lachute).. ...	1 0 0
P. Hubbard, jun. (Stanstead) ... ..	1 5 0
Joseph Fraser. ... ..	1 5 0
James Milne.. ... ..	1 5 0
William Bradbury... ..	1 5 0
Donald M'Kay... ..	1 5 0
Howard & Thompson... ..	1 5 0
James Mathewson ... ..	1 5 0
A Friend, per. Rev. J. Thompson .. ... ..	1 5 0
John Hilton... ..	1 0 0
Rev. Dr. Davies. ... ..	1 5 0
John Fraser (Sherbrooke)..	1 5 0
T. B. Anderson... ..	1 5 0
Lieut. Col. Harcourt ... ..	1 5 0
John E. Mills ... ..	1 5 0
William Greig ... ..	1 0 0
Joseph Wenham.. ... ..	1 5 0
Joseph Savage ... ..	1 5 0
Rev. W. Taylor.. ... ..	1 5 0
A Friend, per Capt. Maitland. ... ..	1 0 0
W. Freeland, (Brockville). ...	1 5 0
Major. Hall ... ..	1 5 0
Rev. M. Willoughby ... ..	1 5 0
Robert Morris. ... ..	£1 0 0
Mrs. Stoyte ... ..	1 5 0
Major Stoyte, 24th Regt ...	1 5 0
Dr. Lorimer, do. ... ..	1 5 0
Dr. Drysdale, do. ... ..	0 15 0
Mr. Blatchford, do. ... ..	0 10 0
Mr. Lesslie, do. ... ..	0 10 0
Mr. Spring, do. ... ..	0 5 0
A Friend, do. ... ..	0 10 0
A Friend 10s. do. 5s. 6d....	0 15 6
Ditto, 2d donation do ... ..	1 5 0
J. A. Dwight. ... ..	0 10 0
Mrs. M'Donell... ..	0 15 0
Robert Campbell. ... ..	0 15 0
Campbell & Becket... ..	0 10 0
Miles Williams ... ..	0 10 0
J. Thornton... ..	0 10 0
Miss Lilly. ... ..	0 5 6
Two Friends, per Rev. W. Taylor... ..	0 7 6
Friends, per Capt. Maitland.. ... ..	0 17 6
Cash subscriptions under 20s. by Capt. Maitland.. ...	2 17 6
James Jackson (deceased)..	0 5 0
John Miller (Hallowell) ...	0 10 0
A Soldier, per Mr. Ferrier.	0 2 9
— Bowles... ..	0 10 0

*Collected by a Friend  
in Upper Canada.*

£11 5s.

Hon. J. H. Dunn, Toronto..	£3 0 0
Jesse Ketchum, do. ... ..	2 5 0
John M'Murrich, do. ... ..	1 5 0
Thomas Champion, do. ... ..	0 10 0
Peter Freeland, do. ... ..	0 10 0
James Fisher, Chatham.. ...	1 5 0
L. Laurason, London. ... ..	0 10 0
Richard Smith, do. ... ..	0 10 0
Dr. Salter, do. ... ..	0 5 0
Charles Moore, do. ... ..	0 10 0
A Friend, do. ... ..	0 5 0
A. Smith, St. Thomas ... ..	0 5 0
Mrs. Buchan, near Paris. ...	0 5 0
Collected in Peterboro', remitted through the Rev. John Gilmore... ..	7 2 6

Collected in Bytown, transmitted through Mrs. Macnab, viz:—					
Mrs. Bolton, Mrs. Mackay, Mr. M'Kinnon, Mrs. Macnab, each 20s. ....	£4	0	0		
Mrs. Armstrong, Miss Frith, Mrs. Morson, Mrs. Adams, Mrs. Cruikshanks, Mr. Egan, Mr. Thompson each 10s. ....	3	10	0		
Mr. Gregory ... ..	0	5	6		
Messrs. Stewart, Routh, Letman, Perkins, Armstrong, J. Lang, W. Lang, Macintosh, W. Thompson and Miss Fellows, each 5s. ...	2	10	0		
Mr. Howard ... ..	0	3	9		
				W. Christie. ... ..	0 2 9
				Messrs. Burke, Thompson, Gray, Gordon, Inglis, Jout, Sully, M'Gilliveray, Chitty, Stillman, Poole, Fisher, and a Canadian, each 2s. 6d. ....	1 12 6
				Messrs. Denniston, Knapp, Bishoprick, each 1s. 3d. ....	0 3 9
				X. Y. Z. ....	0 1 3
				Collected in Ramsay, Upper Canada, and transmitted through Rev. J. Fairbairn. ...	5 7 6
				<b>Total Collections, 1839...</b>	<b>£169 0 9</b>

## LIST OF DONATIONS

*Received by the Treasurer in 1840.*

Hon. P. M'Gill ... ..	£7	10	0	B. Lyman... ..	£1	5	0
Proceeds of sundries, to be applied in behalf of the C. Missionary Society. ...	5	14	1	Cash.. ... ..	1	5	0
Lieut. Col. Wilgress.. ...	5	0	0	A Wesleyan ... ..	1	5	0
J. Ferrier... ..	5	0	0	J. Milne. ... ..	1	5	0
H. Vennor.. ... ..	5	0	0	Mrs George Hall... ..	1	5	0
R. T. Haines, (New York). ...	5	0	0	John Smith. ... ..	1	5	0
John Dougall... ..	5	0	0	J. W. Dunscomb.. ... ..	1	5	0
James R. Orr... ..	5	0	0	Frothingham & Workman... ..	1	5	0
James Court ... ..	5	0	0	J. Thornton ... ..	1	5	0
Rev. James Thomson. ... ..	5	0	0	J. B. & others.. ... ..	1	5	0
William Lyman ... ..	5	0	0	James Scott. ... ..	1	5	0
A Friend ... ..	3	15	0	W. Bradbury... ..	1	5	0
J. R. ... ..	3	0	0	J. Mathewson & Son. ... ..	1	5	0
Capt. J H. Maitland.. ... ..	2	10	0	Thomas Wilson ... ..	1	5	0
A. F. Holmes, M. D. ... ..	2	10	0	J. J. Day... ..	1	5	0
Mrs. J. R. Orr. ... ..	2	10	0	T. B. Anderson ... ..	1	5	0
Miss Thompson ... ..	2	10	0	James Torrance ... ..	1	0	0
D. Torrance ... ..	2	10	0	W. Greig ... ..	1	0	0
Mrs. J. Dougall ... ..	2	10	0	J. A. Perkins.. ... ..	1	0	0
Proceeds of sundry articles sent out from Greenock, per J. R. Orr ... ..	1	16	8	R. Corse. ... ..	1	0	0
Lieut. Aylmer, R. A., and Friend, Kingston .. ...	1	10	0	D. & A. Ferguson. ... ..	1	0	0
S. Gerrard.. ... ..	1	5	0	T. J. Greene ... ..	1	0	0
James Connell. ... ..	1	5	0	J. & W. Roy... ..	1	0	0
P. Hubbard, jun. Stanstead. ...	1	5	0	Thomas Rattray ... ..	1	0	0
W. Fergusson, Kingston. ...	1	5	0	John Birks.. ... ..	1	0	0
A Friend ... ..	1	5	0	Joseph Fraser... ..	1	0	0
W. Whiteford... ..	1	5	0	A. Savage... ..	0	15	0
				A Friend to the Mission... ..	0	15	0
				H. Lyman... ..	0	15	0
				Cash.. ... ..	0	15	0
				A. M'Gill... ..	0	15	0
				John Smith. ... ..	0	11	0



## AUXILIARY ASSOCIATIONS.

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To those desirous of co-operating with this Society, the following draft of a Constitution is respectfully offered.

PREAMBLE.—That this meeting cordially approving of the object which the French Canadian Missionary Society has in view, namely, “to provide means for preaching and otherwise disseminating the Gospel of Christ among the inhabitants of Canada speaking the French language;” as also, the means employed by that Society, the summary of doctrine to be held by its Agents and Officers, and the absence of denominational distinctions, as set forth in its printed Constitution, Articles 2, 3 and 4—does hereby resolve to form itself into an Association for the purpose of co-operating with that Society in endeavouring to improve the religious and moral condition of the French Canadians, to be called, “The ——— Association, Auxiliary to the French Canadian Missionary Society,” with the following Constitution :—

I. That the business of this Association shall be conducted by a Committee composed of ——— members, with a Treasurer and Secretary (*a President may be added if deemed advisable*), ——— of whom to form a quorum. The Committee to meet at least monthly.

II. That an annual meeting of the Association shall take place in the month of ———, or at such times as the Committee may appoint, when a report of the proceedings during the past year, and the Treasurer's accounts for the same period, shall be presented. The election of office-bearers shall also then take place.

III. That it shall be the duty of this Committee to aid the funds of the Parent Society by making collections, the proceeds of which, after deducting incidental expenses, to be remitted half yearly on the 1st of ——— and ———, to the Treasurer of that Society.

IV. That it shall be the duty of this Committee to supply the missionary intelligence furnished by the Parent Society, to the meetings for prayer instituted in connection with this Association, and in particular to the Missionary prayer meetings held monthly for the general spread of the gospel;—recommending on these occasions the Parent Society and its object, together with the progress of the gospel in Switzerland and France, as special subjects of prayer.

V. That as much as possible it shall be the object of this Association in its proceedings to promote a union among the members of all evangelical churches; and that it shall discountenance any manifestation of a sectarian spirit inconsistent with the constitution of the Parent Society.

VI. That this Constitution may be amended at any general meeting, previous notice having been given in calling it, of the proposed alteration.